

MAR 8 1950

America

March 11, 1950

Vol. 82, Number 23

NATIONAL CATHOLIC WEEKLY REVIEW

Homes for Americans

Realtors, race and low-cost housing

South Bend learns the hard way

JAMES V. CUNNINGHAM

Life in a housing project is fun

New neighborhoods, twenty stories high

MURIEL RENO

Conference on middle-income housing

Families are multiplying faster than homes

WILFRID PARSONS

Cooperation with non-Catholics

The meaning of the new Vatican statement

AN EDITORIAL

15 CENTS A COPY \$6 A YEAR

FLORIDA

BARRY COLLEGE for WOMEN MIAMI, FLORIDA Fully Accredited

Conducted by the Sisters of St. Dominic
DEGREES IN ARTS AND SCIENCES

Music, Teacher Training,

Home Economics, Nursing,

Pre-Medics, Laboratory Technic,

Social Service, Business.

Beautiful campus with outdoor swimming pool. All sports.

Address: The Dean

MARYLAND

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles Street, Baltimore, Maryland
An accredited Catholic institution for the higher education of women conducted by the School Sisters of Notre Dame. Exceptional advantages.

For Information Address the Registrar

MOUNT SAINT AGNES COLLEGE

Mount Washington, Baltimore 9, Maryland
An Accredited Catholic College
Conducted by the Sisters of Mercy
Courses leading to Bachelor of Arts and Bachelor of Science Degrees. Liberal Arts, Nursing, Medical Technology, Pre-Medical. Two-Year Terminal Courses leading to Associate of Arts Diplomas are offered in the Lower Division of the College.

MASSACHUSETTS

REGIS COLLEGE

WESTON 93, MASSACHUSETTS
CURRICULA

Liberal Arts—Business—Home Economics
Pre-medical

Conducted by the Sisters of St. Joseph
Address: The Registrar

THE SCHOOL OF SAINT PHILIP NERI (FOR DELAYED VOCATIONS) 126 NEWBURY STREET BOSTON 16, MASSACHUSETTS Preparatory for the Roman Catholic Priesthood for ALL Dioceses and Religious Communities

Accelerated Latin, Greek and other cultural courses for aspirants with at least three years of high school training whose formal preparation for the Priesthood is wanting or should be supplemented.

CONDUCTED AND TAUGHT BY
JESUIT PRIESTS

For Catalog address
THE REVEREND DEAN

NEW YORK

COLLEGE OF SAINT ROSE

ALBANY, NEW YORK

Conducted by the Sisters of St. Joseph
Fully accredited Bachelor Degrees in Arts, Science and Music, with Science, Commerce, Music or Nursing as a major subject. Teacher Training course offered in all degrees. Many advantages incident to residence in a capital city.

For particulars address the Registrar

MARYMOUNT COLLEGE

TARRYTOWN-ON-HUDSON, NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited Liberal Arts. Confers A.B., B.S. Degrees. Pre-medical, Secretarial, Home Economics, Arts, Music, Pedagogy, Journalism, Dramatics. Directed field trips in all departments. Athletics. EXTENSION: 221 East 71st Street, New York, N. Y.; Quebec City, Canada; Paris and Rome. Address Secretary.

Marymount Preparatory Schools: Wilson Park, Tarrytown, N. Y.; Fifth Ave. and 84th St., New York, N. Y. Address Reverend Mother.

GOOD COUNSEL COLLEGE

WHITE PLAINS

Westchester County, New York

Conducted by the Sisters of
The Divine Passion

FULLY ACCREDITED

Standard Course in Arts and Sciences, pre-medical, journalism, teacher training, secretarial studies, library science, fine arts. Unusually beautiful location. Extensive campus. FORTY MINUTES FROM NEW YORK

COLLEGE OF NEW ROCHELLE

NEW ROCHELLE, N. Y.

Conducted by the Ursuline Nuns

Accredited by the Association of
American Universities

WESTCHESTER COUNTY

16 miles from Grand Central Station, N. Y.

NEW JERSEY

COLLEGE OF SAINT ELIZABETH

CONDUCTED BY THE SISTERS OF CHARITY

Founded in 1899, it is the oldest college for women in New Jersey and meets in full all standard requirements. Regular courses in arts and sciences. Business administration, home economics, pre-medical, teacher training, music. A.B. and B.S. degrees.

For information address

Director of Admissions
Convent Station, New Jersey

PENNSYLVANIA

ROSEMONT COLLEGE

ROSEMONT, PENNA.

Conducted by the
Sisters of the Holy Child Jesus

LIBERAL ARTS OFFERS A.B. DEGREE
Pre-professional Training for Medicine,
Teacher Training

ACCREDITED BY THE
ASSOCIATION OF AMERICAN
UNIVERSITIES

Eleven Miles from Philadelphia on the P. R. R.

WASHINGTON, D. C.

GEORGETOWN VISITATION CONVENT WASHINGTON, D. C.

Fully Accredited

Preparatory School and Junior College for
Girls — 151st Year

College Preparatory and General Courses.
Junior College—Liberal Arts Transfer and
Terminal, Secretarial, Medical Secretarial,
Boarding and Day. Sports. Advantages of
Country Life in the National Capital.

Address: Head Mistress of Preparatory School
Dean of Junior College

CONTENTS

America, March 11, 1950

Current Comment 653

Washington Front..Wilfrid Parsons 657

UnderscoringsC.K. 657

Editorials 658

Cooperation with non-Catholics

Britain puts on the brakes

Why Labor slipped

The House votes on FEPC

Articles

Realtors, race and low-cost housing 661
James V. Cunningham

Life in a housing project is fun.... 663
Muriel Reno

Conference on middle-income housing 665
Wilfrid Parsons

Literature and Arts..... 669

The return to the "myth"
Michael F. Moloney

BooksReviewed by

The Jews: Their History, Culture
and Religion 671
John LaFarge

Science Is A Sacred Cow..... 671
Charles Keenan

John C. Calhoun: American Portrait 672
Francis J. Donoghue

The Town and the City..... 673
Gerard S. Sloyan

Mass Communications 674
David Host

The Living God 674
R. J. McInnis, S.J.

You Have Filled My Days . . .
In Noah's Ark..... 675
Charles Duffy

The Other City..... 676
Mary Stack McNiff

The WordJoseph A. Breig 676

TheatreTheophilus Lewis 677

FilmsMoira Walsh 678

ParadeJohn A. Toomey 679

Correspondence 680

AMERICA. Published weekly by the America Press, 70 East 45th Street, New York 17, N. Y. March 11, 1950, Vol. LXXXII, No. 23. Whole No. 2130. Telephone MUrray Hill 6-5750. Cable address: Cathreview. Domestic, yearly \$6; 15 cents a copy. Canada, \$7; 17 cents a copy. Foreign, \$7.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of Mar. 3, 1879. AMERICA, National Catholic Weekly Review. Registered U.S. Patent Office.



Towards Government control of coal?

What the final outcome of the disastrous eight months' dispute between the coal operators and the United Mine Workers will be is anybody's guess. John L. Lewis doesn't know; the coal operators don't know; the President of the United States doesn't know. As we go to press there is even some uncertainty about the outcome of the union's trial for civil and criminal contempt of court. The Government must show a) that a strike, *ie.*, a concerted stoppage, exists, and b) that the union is responsible for the strike, or has not made an honest effort, in accordance with the injunction of February 11, to end it. Both contentions may take a lot of proving. Meanwhile all other aspects of the protracted struggle are dwarfed in the public mind by the necessity of getting the miners back to the pits and digging coal. This can now be accomplished in only one of two ways. The union and the operators might agree on a contract. Or the Government might seize the mines and demand that the men return to work. In the first case, the miners would certainly resume digging coal. In the second case, they would very likely not hold out against the Government. Since there is only a slim chance that the operators and the union will reach an agreement in time to avert a major disaster, we see no alternative except Government seizure. Congress should immediately authorize the President to take over the mines, to offer the miners work on the basis of the old contract, and to cover into the Federal Treasury all profits from the operation. At the same time, Congress should provide for a thorough investigation of the coal industry. A resolution to this effect was introduced in the Senate on March 1 by Senators Humphrey, Morse and Douglas. It provides for a bipartisan commission to recommend a plan for "maintaining labor peace, a healthy coal industry and an adequate supply of coal and coal products." On this timely resolution the Senate ought to act with dispatch. Certainly we can no longer postpone considering whether the sick and troubled coal industry is ripe for public regulation, or even for public ownership.

Labor's setback in Britain

"Lawyers get paid for their mistakes," goes a shrewd saying, "doctors bury their mistakes—but newspapers publish theirs." This is what happened to our editorial comment of last week on the British national election. We had in type a "safe" guess that Labor would win but with a reduced majority. In an effort to outwit the revolution of the earth, which accounts for our having to let the printer lock the presses at 9 P.M. on Thursday, February 23, only five hours after the polls had closed in Britain, we jumped to the conclusion that Labor was on the way to another victory. Only 266 of the 625 election districts had reported by that hour. The unreported rural districts were doubtful, but the trend seemed decisive. By 11.30 A.M. on Friday the count was: Labor, 256; Conservatives, 245. "Life is like that," we thought. The New York Times for the next day predicted a Labor victory of from 50 to 70 seats. The New York Herald Tribune went overboard in the same direction with an

CURRENT COMMENT

estimate of 100-150 as Labor's majority. The final count turned out at:

Party	Seats	Popular Vote	Per cent of Popular Vote
Labor	315	13,331,682	46.4
Conservatives	296	12,476,636	43.4
Liberals	9	2,618,882	9.1
Independents	3		
Speaker (non-voting)	1	205,739	.7
Communists	0	91,815	.3
		28,724,754	99.9

In 1945, the total vote was 24.9 million, of which Labor won 47.9 per cent, Conservatives 39.9, Liberals 9.0, Communists .4—though Labor won a majority of 146 seats. Through redistricting in 1948, the total number of seats was reduced from 640 to 625. About 85 per cent of the eligible voters went to the polls last February 23. Voting followed class lines very sharply. The best comment on the results was made by Anne O'Hare McCormick: "They did not vote to reverse the Socialist program, but to stop it where it is."

What we can learn

During and immediately after the war quite a few American political writers raised serious doubts whether our Constitution, with its separation of powers, was geared to the job our Government must do in the swiftly changing world of today. The question was discussed in AMERICA (2/16/46, pp. 528-530, and 3/16/46, pp. 610-611). Some writers proposed that we should drastically restyle our system in favor of the British parliamentary system. The usual argument was that the parliamentary system obviates the deadlocks between President and Congress which have produced so many "stale-mates" in our history. Today the British press is calling the result of the British election a "stalemate." This is by no means the first time that a British election has proved indecisive and turned up a government without a working majority. So the parliamentary system is not quite so sure a panacea for deadlocks as its advocates make out. Moreover, the British election throws light on the issues brought to a head in the Lodge and Coudert proposals for reforming our method of electing the President. These issues have been discussed here in recent weeks. What we ought to avoid, if we want decisive Presidential elections, is any system which will result in votes that are so close as to impair the prestige of whoever is elected President. Neither the Lodge nor the

Coudert proposal, in our opinion, promises the decisiveness of our present system. No system outside of proportional representation will accurately reflect the popular vote, as the British experience again proves. Yet proportional representation is open to so many objections, even in local elections, that New York City abandoned it in 1947. In national elections it atomizes politics, as in France. Let's amend our Constitution at once to provide that where no candidate for President receives an electoral majority, the House of Representatives will vote as *individuals*, not as States. Voting by States—with Nevada and New York each having but one vote—is the terrifying feature of the way that is now prescribed for us to choose Presidents in such rare cases. Other reforms can wait.

Loose change for Uncle Sam

John A. Kennedy, editor of the *San Diego Journal*, has come up with a rather novel proposal for raising Federal revenue apart from taxes. His idea is to have Government agencies charge a fee for the services they render. Arthur Krock, veteran chief of the Washington bureau of the *New York Times*, deserves credit for publicizing the Kennedy proposal in his column for February 10. Senator John L. McClellan (D., Ark.) said on February 19 that he intended to call the idea to the attention of the Senate Committee on Executive Expenditures. Rep. Richard M. Simpson (R., Penna.) said he would suggest hearings on the proposal before the House Committee on Ways and Means. Chairman Robert L. Doughton (D., N. C.) of this committee said the idea sounded good to him. Mr. Kennedy wonders why people do not have to pay for export licenses, for "certificates of operation, charters and inspection services given gratis to interstate motor and freight carriers by the Interstate Commerce Commission," for similar services provided by the Civil Aeronautics Administration, the Maritime Commission and other Federal agencies. The Federal Communications Commission grants franchises to more than 2,000 broadcasting stations. He even wonders why, when departments and agencies grant hearings relating to changes in Federal regulation of "businesses affected with a public interest," these businesses should not help defray the cost of the hearings. The scope of such questions becomes extremely broad. In favor of the proposal is the fact that local governments already charge for automobile, marriage and other licenses for routine services. Fees for spe-

cial governmental services seem even more reasonable. Outside of the fact that people who benefit from Government services already pay personal and corporation taxes, however, one would have to ask in each case whether the service was primarily intended as a private or a public benefit. The argument that people should pay for Federal services which confer a great private benefit has considerable merit.

Medical grievance committees

A professional organization is directed, almost by definition, not to private ends but to public service. A notable advance in the social responsibility of organized medicine is reported in the February 25 issue of the *Journal of the American Medical Association*. The AMA Board of Trustees approved a resolution of the House of Delegates calling for the setting up of grievance committees by all county and State medical societies to hear complaints from patients of improper practice or excessive fees on the part of physicians. Such self-discipline and sense of corporate responsibility is a heartening return to the ideal of the guild system, where the protection of the public (and the reputation of the profession) was thought a fundamental obligation of the organized group. Says the Trustees' Statement, recalling a proposition from the Principles of Medical Ethics: "A physician is expected to uphold the dignity and honor of his profession."

And a few grievances

"The dignity and honor of his profession" might well suggest to the physician the place of a more informal kind of grievance committee. The interested public has a right to complain of the tactics of the self-appointed but benignly-tolerated allies of organized medicine. It is not in keeping with the "honor and dignity of his profession" for the doctor to be slow to disavow the scarcely concealed anti-Semitism of some of the forces offering to fight his battle for him. The repetition of stale slogans, the absurd assertion, for example, of "the causal relation between the Nazi regime and compulsory health insurance," affronts the public knowledge that Bismarck had introduced public health insurance in Germany before Hitler was born. A great deal of history, which had nothing to do with health insurance, led the German nation ultimately to the judgment bar of Nuremberg. Luther, divorcing spiritual realities from the temporal order, Kant, dividing the mind from objective truth, Hegel's divinized nationalism, the Versailles settlement, a world-wide economic collapse—these were primary factors in the making of Hitler, as the reasonably intelligent observer knows. Most recent matter for a grievance committee is contained in the current *Paul Revere Message of the Committee for Constitutional Government*. "Appeasement—1950 Model" is the smear label it puts on the cooperative health insurance program proposed by the Medical Society of New Jersey. Announced on January 27 by Dr. James F. Norton, president of the Jersey Society and vice president of the AMA, the program for legislative action is the first realistic plan formu-

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: ROBERT C. HARTNETT
Managing Editor: CHARLES KEENAN
Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE,
EDWARD DUFF, EDWARD A. CONWAY, DANIEL FOGARTY
VINCENT S. KEARNEY, FRANCIS J. TIERNEY

Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM,
ALLAN P. FARRELL

Editorial Office: 329 W. 108TH STREET, NEW YORK, 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH C. MULHERN

Circulation Manager: MR. HAROLD F. HALL

Advertising Manager: MR. THOMAS F. MURPHY

lated under the auspices of organized medicine. It is deserving of close study by all interested in wider and better medical care. AMERICA's complaint to the grievance committee: doctors should not let pressure groups widely held in low esteem do their speaking for them—much less their thinking.

The riddle of Ho Chi-minh

For the past several months the ideological struggle for the control of Asia has shifted to embattled Viet Nam in French Indo-China. The nations of the West have been deeply concerned over the civil war between Ho Chi-minh's rebel Communist regime and that of his rival, French-sponsored Bao Dai. Each controls about one-half of the war-torn country. Over a month ago Soviet Russia and Communist China recognized the Ho regime. Two weeks later the United States and Great Britain decided to support Bao Dai. But more recent developments in the little republic have caused a great deal of puzzlement. On February 15, Ho requested Yugoslavia, a country in rebellion against Soviet control, to establish diplomatic relations with his Communist Government in Viet Nam. Tito accepted the invitation. Mao Tse-tung, Chinese Communist leader and supposedly the staunch friend of Ho Chi-minh, has, on the other hand, openly rebuffed Tito's overtures. Yet Tito, Russia's arch-enemy, hails the agreement with Ho as his most important diplomatic conquest since he took the bit into his teeth and broke loose from Stalin. Yugoslavia seems, therefore, to be looking confidently to the spread of Titoism in Southeast Asia. Meanwhile the United States and Great Britain are wondering whether Ho's gesture towards Belgrade means that he intends to go the way of Tito. If so, does this imply that Ho's friend, Mao Tse-tung, might do the same? Mao reportedly is already giving Ho military aid. Or are Ho's diplomatic relations with Belgrade merely a ruse to make the people of Viet Nam believe that the Ho regime is not tied to the Kremlin's apron strings? Discussions in Washington about giving economic and military aid to Bao Dai are caught up in all this confusion. Meanwhile France wonders why we are not rushing aid to the regime she has backed. The answer lies in the history of French imperialism.

Break with Bulgaria

"Showing the flag" was once the accepted mode of enforcing respect for American rights on an unruly government. The Stars and Stripes, flying atop a trim cruiser, was ample guarantee of the complete protection of American lives and property. Burning the flag has become the symbol of our impotence "to give any protection to American citizens and American interests" in Soviet-dominated areas—as Secretary of State Dean Acheson acknowledged on February 25. Sgt. William Smith tossed the American colors on a bonfire of official papers, code machines and furniture in the backyard of our Legation in Sophia; United States Minister Donald R. Heath shepherded his staff of fifty-six to the train that would take them to Paris and eventually home. The pathetic efforts to preserve face after a long series of public affronts from

the Bulgarian Government were ended with the breaking of diplomatic relations on February 21. That final gesture of hopelessness followed repeated State Department attempts to force the Bulgarian Government to disavow the fantastic charges implicating Minister Heath in the spectacle-trial of Bulgaria's former second-ranking Communist, Traicho Kostov, last December. Bulgaria proved no more responsive to what the State Department calls "accepted standards of international comity" than her sister satellite, Hungary. A busy executive never gave a bothersome salesman a better brush-off than a succession of minor Budapest bureaucrats gave the American Minister, Nathaniel P. Davis, who pleaded in vain for permission to see Robert A. Vogeler, Assistant Vice President of the International Telephone and Telegraph Company, surreptitiously arrested last November 18 by the Hungarian secret police.

Human rights and treaties

After being held incommunicado for forty-seven days, Robert Vogeler was turned over to the trained team of Budapest ex-Nazis, Prosecutor Gyula Alapi and People's Court Judge Vilmos Olthi. For them it was a return engagement of the Mindszenty performance of a year ago. Despite Vogeler's inevitably amateur acting—giving the right memorized answer to the wrong question—he dutifully confessed to the charges of being an agent of American military espionage and a saboteur of Hungary's industrial effort in Russia's behalf. The sentence of fifteen years imprisonment served conveniently to cover the nationalization by Hungary of the I. T. & T. properties which Hungary had, under the peace treaty the United States signed September 15, 1947, guaranteed to protect. Winning observance of the peace treaties has not been one of the State Department's more conspicuous successes. The attempt to arraign Hungary, Bulgaria and Rumania for violations of human rights—which the United States is pledged to protect (AM. 1/10/49, p. 686)—proved fruitless at Lake Success. On January 7 Professor Edwin D. Dickinson of the University of Pennsylvania Law School was appointed American member of the commission provided by the machinery of the treaties to hear complaints about violations of human rights. The action proved no more effective than the State Department note addressed to the Polish Government on December 16. That was the fourteenth inquiry for information on the disappearance of Hermann H. Field, American architect and brother of Noel Field, former State Department official who had also disappeared in Prague last summer. Seemingly uncertain about a decisive general policy, the State Department ordered the closing of Hungarian consulates in New York and Cleveland by January 15, banned private travel in Hungary and Bulgaria and on February 24 froze the American assets of Hungarian, Bulgarian and Rumanian citizens.

Let's face Guatemala's musical snub

"How many a tale their music tells," sang the Irish poet, Thomas Moore. This was notably true of Guatemala's military band at the opening of the Central Amer-

ican Olympic Games in Guatemala City on February 25. Instead of the *Star-Spangled Banner*, Guatemala's apparently red-tinged officials had their band play *La Borinqueña* when Puerto Rico's color guard appeared bearing the Stars and Stripes. *La Borinqueña*, long Puerto Rico's traditional tune, is a piece of sweet Spanish dance music which is often stepped up into a march. In the trying, almost forgotten, years of the 1930's, *La Borinqueña* did have nationalistic, "anti-imperialistic" overtones in our island possession. Even today, despite Puerto Rico's improving economic conditions, the island is the scene of an independence movement that might like to make the song an anthem again. The nationalists, whose ideology is not at all widely accepted by the people, consist largely of the unlettered poor, of whom the island is full (AM. 12/3/49, p. 272). The misery which prevails among them is an evil omen of a potentially troubled future. It prevails in large part through our haphazardness in providing the means to remove want. Hit-and-miss U.S. assistance—e.g., donating to the island the tax collected on rum made there and sold in the United States—has furnished the island with money to make several necessary economic improvements, such as the building up of job-producing native industries. Right now, however, this revenue has fallen off. No money is available to develop other projects already carefully planned. Let's face Guatemala's musical snub long enough to realize that our Point Four program for the development of backward areas applies with special cogency to the now mostly self-governing but impoverished possession we acquired from Spain in 1898.

Euthanasians disappointed

"We feel that the time is ripe," said Mrs. Robertson Jones, executive vice president of the Euthanasia Society of America in an interview on January 25. The time, in Mrs. Robertson's judgment, was ripe to urge anew legislation for voluntary euthanasia of "incurable sufferers on their petition." (On January 11, Dr. Clarence C. Little, president of the Euthanasia Society from 1933 to 1943, suggested the outline of a law legalizing mercy killing. Significantly, for mental defectives consent of the patient was neither a necessary nor a possible condition, in Dr. Little's view.) Mrs. Robertson's confidence that the time was ripe was admittedly based on the tragic cases of Police Sgt. Carl W. Paight, shot by his daughter Carol last September 23 in Stamford, Conn., on learning that her father had incurable cancer, and the trial of Dr. Hermann N. Sander, who injected a fatal dose of air into the arm of cancer-ridden Mrs. Abbie C. Borroto at the Goffstown, N. H., County Hospital on December 4 ("Murder comes to our town," AM. 1/21/50). Defense counsel in the two cases seem to have different appraisals of the moral sensitiveness of the public. Miss Paight pleaded temporary insanity and on February 7 was acquitted on that ground. Dr. Sander is now contending his patient was dead when he administered air. "I did it as an act of mercy" is not being argued as justification. The time is not yet "ripe," apparently, for such an assault on the moral basis of our legal system.

Negro missions in the United States

What progress is the Catholic Church making among the Negroes of the United States? This question, frequently asked, is the theme of the Holy Father's mission intention for March, 1950 (AM. 2/11, p. 537). During the first half of the twentieth century, according to the annual report of the Commission for Catholic Missions among the Colored People and the Indians, the number of Negro Catholics increased 160 per cent, while the total number of Negroes in the country increased only 70 per cent. Since the total number of Negroes in the U. S. is between 14 and 15 millions, and Catholic Negroes are estimated at around 380,000, there is obviously ample room for further progress. The starting point of any reflections on this topic will always be the basic statistics on the Church's work, provided each year in the report of the Commission, whose six members at present are the Archbishops of Philadelphia, Detroit, New York and Baltimore, and the Bishops of Natchez and Pittsburgh. The Commission's headquarters are at 154 Nassau Street, New York City. How many priests work among Negroes in the United States? There are 438, of whom 30 are colored. How many nuns? They number 2,000, of whom 400 are colored, to whom should be added the more than 400 Negro lay workers in the Church's schools and hospitals. Parochial schools? These amount to 312, in which 67,738 pupils are taught. Add to these statistics 22 special institutions for Negro children, 10 hospitals, 20 clinics and 25 social-welfare agencies. In 1900 none of these special institutions existed.

Veterans' prayer-for-peace crusade

Daily at noon, a minute of silent prayer for peace. That was the resolution adopted by the Last Man's Club, William H. Jutras Post No. 43, American Legion (Manchester, N. H.) on October 28, 1948. The members resolved

to pause for one minute in the midst of our daily task, at 12 o'clock noon each day, and, raising our heart and mind toward God, ask Him to help us adjust our international differences to enable the nations of the world to secure an equitable and abiding peace.

The resolution went on to urge "spiritual, civic and business leaders in the United States" to promote this idea through their own organizations, to the end that it might become a universal custom. In the past sixteen months the idea has spread, not only in this country but abroad as well. Most Rev. Matthew F. Brady, Catholic Bishop of Manchester, said: "It is a pleasure to endorse and encourage this movement, which leads men to realize the power of God and the dependence of all humanity upon His divine omnipotence . . ." The Governor of Michigan issued a proclamation endorsing the plan. American Legion Posts, units of Gold Star Mothers, many schools and universities, church groups and business firms have taken up the practice. Catholics, and Catholic organizations, will find it a fitting Holy Year exercise. For further information write the Chairman, Prayers-for-Peace Movement, 5201 38th St., N.W., Washington 15, D. C.

WASHINGTON FRONT

A large, attractively printed and well-bound pamphlet with the title of *Brass Tacks* recently fell into my hands. Its purpose is to make known the work conducted by the Office of Vocational Rehabilitation (OVR), in cooperation with the States, for the purpose of bringing disabled civilians back into productive activity. (The Veterans Administration, of course, has its own separate rehabilitation service for veterans.) It strikes me that it might be useful to pass on some information that may not be widely known.

In view of all the recent talk about Federal activity and control, it is interesting to note that here is a typical example of cooperation between Federal and State governments. The Rehabilitation Act of 1943, which broadened the previous Act of 1920, devised a system by which the States might be helped to carry on the work of rehabilitation themselves. Grants-in-aid are made to the State agencies of vocational rehabilitation which are usually part of the State Boards of Vocational Education. The cost of administration and of counseling is met in full by the Federal OVR; after that the various steps of treatment, training, placement and follow-up are paid for on a fifty-fifty basis by OVR and the States. OVR also offers programs of its own, approves State programs and keeps an eye on their operation.

The Federal agency does not, therefore, operate the programs; that is done by the States themselves. In 1948, there were 53,131 "successful" rehabilitations—that many disabled men and women were counseled, treated, trained and placed in stable employment, where before they were either unemployed, or at least in very inferior employment. A follow-up in 1949 showed that these veterans had increased their total annual earnings from \$17 million to \$86 million, and that since 1943 the 220,000 rehabilitated had increased their earnings by \$900 million, and had paid Federal income taxes of \$70 million, not to speak of the State, community and other taxes. Even in terms of mere dollars and cents, this is a tremendous gain. Studies show that before rehabilitation these citizens were mostly on public assistance, unable to help themselves or their families and dependents, and constituted a severe drain on the public purse.

The economic gain, however, is a small part of the total gain. The gain in individual self-respect, in release from worry, in the sense of security, in domestic peace and in the future of dependent children, is a social gain that is incalculable. Such gain must greatly hearten all those who are engaged in this work.

So the OVR seems rightly proud of what it has enabled the States to do for their disabled citizens. What gnaws at its vitals is the realization that at its present gait it is only giving its services to one in five of those who are so seriously disabled as to need such services in order to become successfully employed.

WILFRID PARSONS

UNDERSCORINGS

The Bishops' Fund for the Victims of War is emphasizing this Lent the homeless, hungry and friendless children. The hierarchy is asking teachers in all Catholic schools to bring home to our students their oneness in Christ with these unfortunate little ones. The Bishops' Fund represents the Bishops' Emergency Relief Committee and War Relief Services—NCWC. Its headquarters are at 350 Fifth Avenue, New York 1, N. Y.

► Very Rev. John J. McEleney, since 1944 Provincial of the New England Province of the Society of Jesus, has been appointed Vicar Apostolic of Jamaica and Titular Bishop of Zeugma (Syria). He will succeed Bishop Thomas A. Emmet, S.J., who is retiring at the age of 76 after twenty years as Vicar Apostolic. Fr. McEleney was born November 13, 1895 in Woburn, Mass., entered the Society of Jesus in 1918, was ordained in 1930. As its first rector, he founded Fairfield College, Connecticut, in 1942. Jamaica is a mission served by Jesuits of the New England Province.

► Loyola College, Baltimore, Md., under the presidency of AMERICA's former Editor-in-Chief, Rev. Francis X. Talbot, S.J., has instituted the annual award of a President's Medal. This will go to a friend or benefactor of Loyola in acknowledgment of "some signal service for its advancement or prestige." First recipient was Mrs. John Stephen Connor, whose nine sons have gone to Loyola. For fifteen years, Loyola was not without at least one of the Connor boys.

► Inter-Catholic Press Agency reports that 940 sentences were imposed for "political crimes" in the Iron-Curtain countries during the past year. Ninety-nine were death sentences. The breakdown: Poland, 354 sentences, 23 of death; Bulgaria, 179, 22 of death; Hungary, 88, 10 of death; Czechoslovakia, 319, 44 of death. These are only the known figures.

► Rev. Edward Bulanda, S.J., Provincial of the Province of Warsaw, has been arrested by the Polish security police, along with his secretary, Fr. Ziolkowski, and Fr. Nawrocki, Provincial of the Marists, Bishop Kazimierz Kowalski of Chelmo was placed under house arrest Feb. 15, for "threatening patriotic priests." . . . In Yugoslavia there is widespread proscription of nuns, many being condemned to "labor battalions."

► On Feb. 24 Rt. Rev. Msgr. Walter S. Carroll, 41, third American priest appointed to the Vatican Secretariat of State, died in Washington, D. C. The others were Cardinal Spellman and Bishop Hurley of St. Augustine, Fla. Appointed to the Secretariat in 1940, Msgr. Carroll was sent on missions to North Africa. He became a familiar figure to GI's and correspondents after the liberation of Rome. Survivors are his mother and his two brothers—Msgr. Howard J. Carroll, general secretary of NCWC, and Rev. Coleman F. Carroll, pastor of St. Maurice parish, Pittsburgh, Pa. R.I.P. C.K.

Cooperation with non-Catholics

The instruction sent by the Sacred Congregation of the Holy Office to Catholic bishops throughout the world on February 28 authorized and encouraged the bishops to nominate specially prepared priest-theologians to confer with non-Catholics who are working for the reunion of Christians. It laid down norms for Catholic participation in such conferences. The statement "explains, develops and completes" the *Monitum* of June 5, 1948, which forbade Catholics to take part in public discussions of religious questions without permission of the Holy See.

Ever since the Malines "conversations," held under the auspices of Cardinal Mercier, a growing need has been felt of clarifying the Church's stand on the propriety of theological discussions between Catholics and non-Catholics. During World War II, religious students belonging to different groups enlivened long hours in prison camps by thoughtful talks on "reunion." The "ecumenical" movement, looking towards greater unity of Protestant and Orthodox churches, culminated in a meeting of 125 representatives at Amsterdam, Holland, in 1948 (AM., 18/21/48). Many non-Catholics deplored the absence of exponents of Catholic doctrine, welcomed the Catholic "observers" who were permitted to attend. Postwar Germany has seen a notable development of informal conferences between Lutheran and Catholic leaders. Many of these conferences turned around the ideas and principles of the Protestant reunion movement, called *Una Sancta*. The issue of inter-group discussions was brought to a head by the proposals made by the London *Times* last October for greater understanding and collaboration between Catholics and Protestants (AM., 12/3, 10 and 17/49).

By the Holy See's pronouncement of February 28 Catholic bishops are now empowered, for a period of three years, to permit priests, and at times laymen, to participate in mixed meetings for public discussion of religious questions, but only according to a manner and method of procedure carefully prescribed by the local bishop. "Extrinsic display" and noisy procedure are to be avoided. Only thoroughly qualified Catholic personnel, should be authorized to participate. Moreover, it is evident that they would do so as individuals, not in groups or as official representatives of the Church. For meetings on an inter-diocesan or international scale, the special permission of the Holy See is still required.

Catholics taking part in such meetings are permitted to join with non-Catholics in reciting the Lord's Prayer and other prayers acceptable to the Catholic Church. But the longstanding prohibitions against Catholics taking part in non-Catholic religious services are, of course, retained.

The recent pronouncement has a particular significance from quite a different angle. It explicitly distinguishes between meetings where religion as such is discussed, and mixed conferences to promote a common moral or social good. Says the February 28 instruction, clarifying a previous declaration:

EDITORIALS

Nor does the same *Monitum* [of June 5, 1948] refer to mixed assemblies of Catholics and non-Catholics in which nothing touching faith or morals is under consideration, but discussions are held to take counsel as to the advisable ways and means of defending by concerted action the fundamental principles of the natural law and of the Christian religion against the enemies leagued together against God; or reestablishing the social order, or dealing with and settling questions of a similar nature. Even in these assemblies, as is evident, Catholics are not allowed to approve or concede anything that is not in accord with Divine revelation and with the Church's teaching, including her teaching on the social question.

What does this mean? Simply that Catholic cooperation with non-Catholics on public issues involving justice and charity (e.g., the ending of racial discrimination, liberalizing DP legislation, etc.) is on a different footing from discussions on religious reunion. Cooperation on the defense of natural rights and the establishment of a just social order is not under the same restrictions.

We can hardly exaggerate the far-reaching implications of such a clearcut pronouncement at the present moment. Terrifically urgent questions of natural religious rights and of the natural moral law are clamoring for declarations of belief and principle on the part of all those who, in the words of Pope Pius XII in his Christmas allocution of 1942, "are united" with us "at least by the bond of faith in God." Three times—in 1939, 1941, and 1942—the Pope issued a solemn invitation to all "men of good will" to collaborate in speaking out for the fundamental religious and moral aspects of a peaceful world order.

With all precautions, however, as the instruction indicates certain risks attend conferences even on these general questions of natural religious rights and natural morality. But these risks are outweighed by the vastly greater danger of our standing aside when the voices of all believers in God should be heard in a united front. Those voices were effective in 1943 when the Seven Point Pattern for Peace was broadcast through the nation (AM., 10/9/43).

The united voices of believers should be heard today. For only when these voices are joined in a mighty union will they succeed in prevailing against the rising clamor of the enemies of God and of the human race. It is fortunate that the Holy Father's recent instruction indicates how this can be accomplished, without such activity being confused with discussions of a purely theological nature, nor being compromised by any weakening of the "whole and entire body of Catholic doctrine."

Britain puts on the brakes

The most obvious general effect of Labor's setback in Britain is to leave the Labor Government without a workable majority. Regardless of how the nine Liberals and the handful of other members of the House of Commons vote, Labor's slim preponderance of nineteen seats over the Conservatives makes the parliamentary system unmanageable. The British press on all sides calls it a "stalemate." Maybe that's what Britain needs.

A government in Britain has to have a majority of forty or fifty to hold the reins firmly in its hands. Why? Because under the parliamentary system the officers of administration—the top personnel of the executive branch—are all drawn from the legislature. In Britain today no fewer than *seventy-three* members of the Labor Party elected to the House of Commons have to be assigned to administrative posts. Seventeen of these are Cabinet posts; another sixteen are ministerial posts outside the Cabinet. Right there you have thirty-three offices whose incumbents must devote nearly all of their time to functions outside of Parliament. Since Parliament sits from 2.45 to 11 P.M., Monday through Thursday, and from 11 A.M. to 4 P.M. on Friday, no one expects the officers of administration to be on hand for the full sessions. The British Labor Party actually needs a majority of one hundred because it has fifty "rebels." Labor's majority is therefore far more seeming than real.

The fact remains, moreover, that Labor has won an absolute majority over all other parties of only seven. Its conduct during the next few months will therefore have to be dictated by the necessity of "making friends and influencing people," in and out of Parliament, who stand midway between the major parties. This is the only way in which Labor can hope to patch together a working majority in the next general election. Any attempt to push forward the Socialist program of nationalization would be not only a futility but political suicide. Labor must pull in its horns to win next time all the votes it expected to win this time but didn't.

All Mr. Attlee can do now is to formulate programs on which there is general agreement. He must prepare a balanced national budget to be introduced early in April. This budget will have to look to heavy taxation, including taxes for defense. Britain is now spending one-fifth of her revenue for this purpose. Prices and wages will have to be kept stabilized. Similarly, pressure will have to be kept up to increase exports to dollar areas. Britain is now exporting almost enough to pay for her imports, except for the dollar part of her trade.

In the field of foreign policy, the fact that Labor's balloon has lost a lot of air may be all to the good. Mr. Attlee's Government has displayed a certain stubbornness when asked to cooperate with the United States and Western Europe on economic policies through ECA. It has not been so favorable to European political union as Mr. Churchill. Labor has been a bit too sure of its domestic entrenchment. It has taken refuge in what looked like its ideological stronghold of democratic socialism when it should have joined more willingly in working out prac-

tical arrangements of economic cooperation with its cold-war allies. Perhaps the experience of having to come to terms with political rivals at home will teach the Labor Government to show more flexibility in coming to terms with its partners abroad. It can no longer contrast its domestic stability with that of M. Bidault's Government in France or Signor de Gasperi's in Italy.

As far as American assistance is concerned, many Congressmen are pleased to see that our aid will not be used to deepen the Socialist revolution in Britain. From many angles, therefore, Labor's loss in prestige and power should draw Britain more closely into the circle of the Atlantic community.

One sobering reflection remains: since a new election will have to be held sometime between May and next fall (certainly before the legislation to nationalize the steel industry goes into effect), what assurance have we that a new election will produce a working majority for either major party? A new "battle of Britain" is in the making—between the two leading political parties on the home front. Will it be fought *realistically*, in terms of economic facts which neither party has yet fully faced? Or purely *politically*, in terms of party salesmanship? Or does it really matter? "If one thing is more certain than another," declared the London *Economist* for February 25, "it is that the conditions of national life in the next five years will be almost wholly different from those of the past four and a half." This prophecy looks good to us.

Why Labor slipped

Watching British voters stream to the polls on election day, John Strachey, Labor Minister of Food, told a group of factory workers in Dundee:

I think there is going to be a very high poll, and I think that is going to mean a huge Labor victory.

The eminent politician was right about the size of the poll, but about its "meaning" he couldn't have been more wrong. The record turnout meant a startling reverse for Labor. The Conservative Party, since its crushing defeat of 1945, had revamped its organization and breathed new life into it. Whereas Labor had done the better political job in 1945, this time it was the Conservatives who rang more doorbells and more effectively persuaded their supporters to get out and vote. In the first instance, therefore, the Conservatives owe their fine showing to the unsung efforts of the volunteer workers who manned campaign headquarters, distributed literature, whipped waverers into line, and did the hundred and one other tedious jobs that spell success in elections.

In the second place, the Conservatives made spectacular gains because Labor failed to wean the rural districts away from their traditional Tory allegiance. This was one of the more surprising and unexpected revelations of the election. No one expected that the squires would ever desert the Conservative standard, but many observers thought the farm workers would surely grasp the hand that fed them. Never before have farm workers been so well off as they have been during the years of Labor rule. Yet, they went down the old line for the Tories.

The failure to split the farm vote might not have been disastrous if Labor had managed to retain the floating middle-class vote. This, too, it lost, at least in significant part. Labor won the cities, but in almost every case by smaller pluralities than in 1945. Many a housewife, no doubt, impatient with continued rationing and queuing, registered her protest vote. Many a young couple, tired of doubling up with relatives or of living in makeshift quarters, doubtless decided that Labor had bungled the housing program and that the Conservatives couldn't do any worse and might even do better. But the chief reason for the defection of the urban middle class was neither economic controls nor housing. It was Labor's failure to convince all but the workers that a Conservative victory meant unemployment. Labor speakers pounded that point all through the campaign. It was, together with "fair shares" and the National Health Service, the biggest gun in their heavy artillery. Day after day they raised the grim specter of 1933, when millions were unemployed and the Tories were in power. But the middle-class urbanites refused to be scared. They had a hunch that no government, regardless of its nature, would ever again permit mass unemployment in Britain.

They were equally certain that Winston Churchill would no more think of junking National Health Service than would Clement Attlee or Aneurin Bevan. In fact, the welfare state was not the main issue in the campaign at all. The Conservatives not only insisted that they would preserve it and make it work more efficiently; they also claimed part of the credit for establishing it.

Several other factors very likely persuaded the urban middle class to withdraw its support from Labor. There was a growing suspicion that Labor was pushing nationalization too fast and too far, and a serious doubt that the steel industry ought to be nationalized at all. Many middle-class people, though appreciative of Labor's colonial policy, felt that Mr. Churchill and a Conservative Foreign Minister would do a better job of rearming Britain and organizing the Continent against Russian aggression. Finally, there was a widespread persuasion that present reforms should be consolidated and the field surveyed before rushing into new adventures. As time goes on, other causes of the middle-class swing from Labor may come to light. Just now these stand out in relief.

The House votes on FEPC

At 3:14 A.M. on February 23, after fifteen hours of continuous and angry debate, the House of Representatives voted upon civil-rights legislation establishing a permanent Federal Fair Employment Practices Commission. Rejected was the Administration's proposal for an FEPC with authority to appeal to the courts to enforce its decisions. In its stead the House, by a vote of 240 to 177, passed a "voluntary" measure sponsored by Rep. Samuel K. McConnell (R., Pa.). Under this substitute plan, the five Federal commissioners and their agents could thoroughly investigate alleged discrimination, and move to cite for contempt those who tried to interfere with the investigation. If forcible attempts were made to frustrate

FEPC agents, fines could be imposed, but no jail sentences, unless prescribed for contempt.

At the close of this episode pro-FEPC Reps. John Lesinski (D., Mich.), chairman of the Labor and Education Committee; Franklin D. Roosevelt Jr. (D.-Lib., N. Y.); Emanuel Celler (D., N. Y.), and many of their colleagues heaved a sigh and agreed they had won a partial victory. Reps. Adam Clayton Powell (D., N. Y.) and Vito Marcantonio (ALP., N. Y.) had stuck to their "all-or-nothing" position.

When the permanent FEPC bill was first introduced, over five months ago, friends of the bill were agreed that there was no sound reason for consenting to any measure deprived of enforcement powers, such as the one proposed by Senator Taft. At this present juncture, however, refusal to go along with a substitute measure would have meant simply withdrawing the whole issue from consideration by either House of Congress.

In point of fact, opponents of any kind of FEPC legislation, such as Arthur Krock, take pains to indict the "toothless" bill as exceedingly dangerous legislation. Mr. Krock appears to be as much alarmed at a Federal commissioner who would be just looking into a man's employment practices as he would be at a commissioner who could put people in jail.

The sponsors of the substitute House bill know that when debate starts in the Senate, as it may on March 10, they will not be dealing with any reasoned appraisal of better or worse methods of providing legal remedies to obviously unjust practices. They will be facing a blind, impassioned opposition to any attempt to face the issue at all, an opposition so bitter that it frightened even the Republicans into betraying their own party platform. If by a miracle even a modified FEPC bill gets through the Senate, it will certainly continue to focus public attention on FEPC aims and methods.

The supreme importance of the recent vote lies in its value, in the international field, as a declaration of American national policy. The Negro problem in the United States, says the author of *The American Dilemma*, Gunnar Myrdal, in the *World Alliance News Letter* for February, 1950,

has . . . acquired tremendous international implications. . . . The deep patience of colored peoples is at an end. Everywhere among them is the same resolve for freedom and equality that white Americans and British have, but it is a grimmer resolve, for it includes the determination to be rid of white rule and exploitation and white race prejudice, and nothing will weaken this will. . . . The treatment of the Negro is America's greatest and most conspicuous scandal. . . . For the colored peoples all over the world, this scandal is salt in their wounds.

More enlightened Southern public opinion is by no means as solidly hostile to all civil-rights legislation as professional politicians like to picture it. If anything can still further reduce this much-heralded solidarity, it will be sober reflection on the price America is paying in world leadership and security for refusing employment to qualified workers merely because of the pigmentation of their skin.

Realtors, race and low-cost housing

James V. Cunningham

OPPONENTS OF BIG GOVERNMENT were left with something to cheer about when Congress passed the Housing Act of 1949. For while it is a Federal law, spending Federal money, it does nothing more than offer cities a tool. Actually it constitutes an important test of our ability to solve big problems with a "decentralized" welfare state. If cities can successfully put this tool to work, we may have less cause to worry about "Nineteen Eighty-Four."

But can they put it to work? Can the average American community, with a little help from Uncle Sam, really solve problems which in the past have proved too difficult? It might be well to view the struggles of one of the first cities that has gone seriously to work. Perhaps other cities and towns can learn from its mistakes.

South Bend, Indiana, is a typical middle-sized American city. It is so typical, in fact, that the Census Bureau has used it for testing census questions, the U. S. Health Department used it exclusively for wartime nutrition studies that affect the whole nation, and both the Nielsen marketing organization and Burgoyne Grocery Index regularly make use of it as a test city.

Like 471 other U. S. cities, South Bend already had a local housing authority established when the 1949 act was passed. This authority had been formed in 1941 when a mayor's committee, headed by Dr. John Cronin of the University of Notre Dame, found a desperate need in the area for subsidized low-rent housing. Set up under the act of 1937, this group, like those in 202 other cities, did no actual building, since costs exceeded the \$1,000-per-room limit set by the earlier act. (Throughout the U. S. 191,700 houses were built under the 1937 law—810,000 are authorized under the 1949 law.)

In September, 1949, Raymond M. Foley, administrator of the Federal Housing and Home Finance Agency, told local authorities: "The [new] program will largely succeed or fail in ratio to the skill and wisdom with which it is carried out in local communities." The South Bend authority set to work.

Composed of three businessmen, a lawyer and an auto worker, all over fifty, it announced its intention of making South Bend one of the first cities to get low-rent housing under way. A site had already been purchased under the 1937 act, and an allocation of several million dollars was obtained in late November.

The site is a vacant area on the southwest side, set among aging but well-kept homes owned by husbands

Housing and housing projects, argued supporters of the Housing Act of 1949, should be subject to the discretion of local communities. So the Act left the initiative to the cities—with Federal aid. How the law is working out in one American city is here described by the housing representative of the Christian Family Movement in the South Bend area.

and wives who immigrated from central and eastern Europe earlier in the century. On the whole, it has been considered quite a suitable site.

Little objection had been raised when the site was purchased, and the authority expected that it was merely a matter of calling in an architect, which the commissioners did in late 1949. But when they announced plans for a 248-family project, the southwest side erupted in indignation.

Property owners gathered at mass protest meetings. Petition-bearers began knocking on doors. A sea of protesting men, women and children overflowed a city council meeting and filled the air with shouts of, "We worked hard for our homes, let others do it too." Letters appeared in the press. Said one from C. A. Perkins:

People who live on Government subsidy cannot have the same self-respect and take the same pride in being self-sufficient American citizens as those who provide for their own livelihoods by the sweat of their own brows.

Prospective tenants of the project were freely referred to as "indigent, lazy and shiftless." The blue-ribbon authority members stood aghast. What they considered to be positions of high civic honor were suddenly storm centers. Everything was confusion.

The authority was certain the homes were needed. On August 30, 1949 their staff had completed a survey which showed 8,558 South Bend families living in substandard homes. (Substandard homes are described by the authority as those needing major repairs, below fire or health standards, lacking plumbing or electricity, having unventilated bedrooms or faulty heating, or containing two families in a one-family unit.)

Wage studies undertaken in South Bend show that several thousand workers in restaurants, offices, stores and smaller factories receive less than \$50 a week. Twenty-four per cent of the city's workers earn less than \$2,000 a year. More than 2,000 workers are unemployed in the area. The presence of the nation's best-paying automobile plant has pushed up rents and other living costs to the maximum. Family-sized housing units can seldom be rented for less than \$75 a month and usually cost much more. One thousand new homes were built during 1949, but those selling under \$8,000 have two very small bedrooms, no room for expansion, no central heating, flimsy inside wall construction, and are in isolated locations. (Included in the authority's plans are some low-rent units with four and five bedrooms.)



The intensity of the unexpected attack sent the commissioners into huddles with the mayor behind locked doors. Pressure mounted. They knew they had a clear legal right to go ahead. It was doubtful if even the city council could stop them. Two Protestant ministers, a small hod-carriers local and the county chapter of Americans for Democratic Action (ADA) were vocal in the authority's defense. But the repeated mass meetings on the southwest side drowned out these few feeble voices, and the authority capitulated. Through the mayor it announced that other sites would be sought.

In the meantime some investigations were under way. Why were these southwest-side residents suddenly so infuriated, and why were they so well organized in their opposition?

A crusading weekly newspaper, the *South Bend Journal*, found the answer to the first question. Reporters called large numbers of petition-signers and were usually told "We do not want colored people in the neighborhood." (The daily paper has never recognized this issue, but one of their reporters covering the housing story has confirmed this when questioned. To date, the daily paper has remained neutral.)

In all of their public statements the southwest property owners said they were motivated "solely by our desires to retain the neighborhood as one of substantial property-owning and tax-paying citizens."

Strangely enough, six Negro families live within the immediate area of the proposed site. The second question was answered when it became clear that local realtors had organized the door-to-door-petition drive on the southwest side, greeting each home owner with "You don't want Negroes next door to you, do you?"

Charles Annala, who works under the commissioners as full-time director for the authority, proposed a two-point plan. He called for a citizens' committee to organize an educational campaign to eliminate prejudice, and he asked that a 100-family predominantly Negro project be built on another site, leaving the southwest project to be occupied according to the already established neighborhood pattern. He stated that he did so,

with deepest respect to those people who cannot accept intolerance in any form, but on behalf of hundreds of Negro families who are tolerant of our intolerance, who urgently need decent shelter and who are anxious to accept a realistic approach to this problem.

It wasn't long before the realtors gave tongue. In a blast that covered a full column of the daily paper on January 10 they attacked all public housing, saying: "This is the time to refuse money collected by the Government. There should be small excuse to try to classify families of our city as helpless and indigent and allow them to become tenants of the American society." The realtors added they knew of no families in the area who "were not housed," and demanded a referendum on the whole issue. This latter request was interesting in view of the fact that if the project plans were not completed by the authority within a few weeks, the Chicago regional office would be forced to take away South Bend's allocation.

After the realtors' statement appeared, support for the authority was forthcoming immediately. The CIO county council issued a statement castigating the realtors, accused them of using "a canned release from the national realtors association," and carefully pointed out the large number of low-income families in need of homes.

The ADA offered to take the realtors on a tour of the city's "slums, subnormal housing and over-crowded dwellings," and branded the suggested referendum as "another delaying tactic."

The Christian Family Movement, a Catholic-Action organization of young married couples, taking off from the American hierarchy's November 21 statement on the family, which strongly urged action on public housing, charged flatly that the realtors were putting self-interest above community welfare, and called on members to use phone calls and postcards to the commissioners affirming their support.

The realtors immediately issued another statement "posing" eleven loaded questions, including this one: "Does the South Bend housing authority propose race discrimination in any socialized rental housing proposed here?" Their statement concluded: "Government produces nothing. It takes and takes. Let's stop it by starting in South Bend." A few days later the city's largest realtor announced, in a full-page ad, plans for 2,000 homes, priced at \$6,900 to \$10,000, to be built in the next five years. (The ad also proudly stated that there would be "restrictive covenants to protect and perpetuate the high character and value of the community," and that the houses would be sold on *Government-guaranteed* loans.)

While this battle of words raged, the commissioners kept a discreet silence, waiting for an overwhelming pressure to be exerted by one side or the other. When asked, the commission chairman would only say: "I am hopeful some housing will be started this year."

As Mr. Annala admits, an error was made in not gradually preparing the city, and particularly the southwest side, for the advent of public housing. Much of the realtors' effectiveness would have been impossible if preliminary education programs had been undertaken, and if interested civic, labor and church groups had been kept informed of the progress of the authority's plans.

Like other industrial cities, South Bend has several temporary wartime housing projects still in use. These buildings—never meant to be permanent—have deteriorated and many are a very ugly sight. To most citizens these temporary projects symbolize public housing, and they want no more of it. The public has not been told effectively that the proposed new projects will be well planned to fit permanently into the community, that they will be of substantial fireproof construction and will add to the beauty of the city.

Nor has the public been told effectively:

—that although tax exempt, the projects will pay huge sums to the city in lieu of taxes;

—that tenants pay over sixty per cent of the cost;

—that all construction and material contracts are handled by local firms, meaning jobs and money for the area;

—that a tremendous moral problem is involved, in terms of stable family life, health and community responsibility;

—that the projects will not mean additional local taxes;

—that families can stay in projects only as long as their incomes remain low;

—that most private builders could not operate without Federal Housing Authority guarantees.

A second error shown up by the South Bend imbroglio has been the lack of concerted action by progressive groups. They have neither exerted a systematic pressure nor cooperated in an educational campaign. Had the commissioners, city council and mayor been given public support by hundreds of telephone calls, postcards, committee visits and public rallies, from the very moment when the southwest side erupted, the realtors probably would never have got their collective foot in the door.

Life in a housing project is fun

Muriel Reno

WHEN MY HUSBAND ANNOUNCED that he had sent in an application for an apartment in a large, new housing project, I was stunned. The housing shortage was in full swing. Though we had a charming apartment with a truly magnificent view of the Hudson River, it was much too small and the location was inconvenient. We had a year-old son, and his playthings, paraphernalia and boisterous presence were rapidly transforming our small bedroom into what looked like a nursery-school. There were excellent reasons for moving. The baby could have a room of his own. Our friends and family would be near by. We would be located only twenty minutes from my husband's office.

But the idea of moving into a housing development frightened me. I had seen the buildings—uniform, tremendous, overpowering when seen all at once. I felt that huge structures tended to suppress individuality. An "ivory tower" appealed much more to me.

I decided that if we were notified there was an apartment available, what was to be was to be. Secretly, I hoped our application would be mislaid, burned or tossed into a wastebasket by an absent-minded file clerk. It wasn't. In due time we received letters of acceptance, selected an apartment from a blueprint, signed a lease and went home to pack and to look at our river.

While emptying closets and wrapping china, I imagined what my new life would be like. I pictured myself jostled on crowded playgrounds, preparing uninspired meals in an uninspiring kitchen, continually opening an unidentifiable front door to a stream of unknown neighbors bent on borrowing coffee.

The Federal agency's regional office in Chicago had warned that unless definite steps were taken within a few weeks, South Bend would lose its allocation. The CIO county council joined with the AFL building trades council and twenty civic, veteran and church groups to force early action.

When the national realtors association was beaten in Washington last year, it vowed to carry the fight to the local level. So far, in South Bend, the realtors are winning.

(In response to pressure from housing supporters, the mayor of South Bend finally presented a cooperation agreement to the city council, which was to be put to a vote on February 27. On February 28 Mr. Cunningham sent the following wire from South Bend to the Editors of AMERICA: "Housing defeated after tumultuous session." —Ed.)

Muriel Reno, a graduate of Manhattanville College of the Sacred Heart in New York City, did a year's graduate work in English literature at Yale. She has contributed verse and articles to several leading publications. The New York City housing development into which she and her family have moved was built by private initiative with low-tax status.

The day we moved in, like everyone else who has ever been through the catastrophe called moving day, we were exhausted. My husband's spirits revived enough to admire the parquet floors and the size of the rooms. I was delighted with the wide windows in every room, promising the maximum of sunlight and air. When I saw the streamlined step-saving kitchen, I was so pleased with it that I forgot it was exactly like the 8,000-odd other kitchens in the project, and couldn't wait to don an apron and get to work in it.

As I opened the front door for another load of furniture, I heard a suspicious step in the hall, and found myself face to face with—a "neighbor"! She hadn't come to borrow, and she wasn't the least bit curious to see what, or who, was moving in. She just thoughtfully offered to take our child out to play with hers until the moving men had finished.

After the salesmen from laundries and milk companies gave up ringing the doorbell, we settled down to enjoy life in our new environment. Painting, minor carpentry and the usual problems of placing and replacing furniture took most of our time. Even though our rooms were exactly like those under us and above us, we were contributing our time, effort and part of our respective personalities to making it distinctly our own home. After reading the decorating columns in the project newspaper, I realized that everyone else was faced with a similar challenge. Most of them succeeded in placing the stamp of individuality on their new homes.

As time went on we made new friends and met many old acquaintances. A doctor who had gone to school

with my husband lives on the floor above us. As I explored stores in the neighborhood, and the byways and walks in our project, I continually ran into girls who had gone to college with me. A tall Marine major on the floor below us forgot his key one day. He came home early, before his wife returned from a shopping tour. We found him pacing disconsolately up and down.

Little by little, I came to see that living *among* thousands of people does not necessitate living *with* them. Friendliness here, as anywhere else, was a matter of choice and not of mere proximity. It is true that people who live in a housing project tend to be more outgoing than those who live in the ordinary apartment house. Common interests, nearness of age and similar ambitions are contributing factors. But it is possible to avoid over-friendliness with one's neighbors without being rude. Once you cross your threshold and close the door, you are as much the lord of your castle as if you lived in a moated manor.

Oddly enough, I did not choose to follow this course, though others pursue it successfully. I find I actually enjoy our broadened social life. Inter-apartmental entertaining at cocktail time (without the expense of sitters) or games and conversation after dinner are high points of the week. Most persons respect privacy as much as I do, and are sensitive to the opportune and inopportune moments for companionship. When the baby came down with his first serious illness and we had no phone, it was comforting to know that a sympathetic neighbor would let me use hers to call the doctor for needed advice.

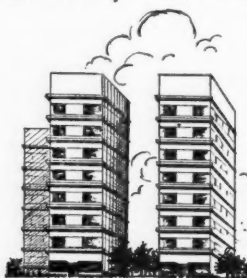
My fears of regulations were short-lived. We were expected to be fairly prompt about paying the rent. It was hoped that we would be considerate of others: no gunfire after curfew, no rockets sent up from apartments in the dead of night, no sirens used to signal friends in another building. Dogs are definitely taboo, but our curbs and sidewalks are certainly more aseptic than any other in the city. Children under seven years are not allowed to operate the self-service elevators alone. We were required to cover our floors completely with rugs or carpets. We both thought this a reasonable request. We had spent our first nights listening to a tenant overhead as she trotted around in high heels. When my agile son, in an unguarded moment, climbed to a window sill and stood looking out, feeling the air with a tentative foot, a passing guard happened to see him there. He raced to warn me. If this be supervision. I am all for it!

Life in a project like this offers advantages to the younger members of the community, over and above essentials of safety. Besides play areas (accessible without the hazards of crossing streets) there are organized games and supervised recreations for the pre-school set. There are facilities for ping-pong, shuffleboard and basketball. Provision is even made for jaded adults to engage in a little exercise. The playgrounds are well organized, and I find them no more crowded than any other city park or playground I have seen. One rule, a heart-breaking one to me, forbids children to play on the grass anywhere in the development. However, visions of what would happen to these lovely green plots if invaded by

hordes of children (most of them under five), make me resigned even to this restriction.

My husband and I are not "joiners." Our chief hobby is one that we do not have in common with many others. He collects fine examples of miniature soldiers. I occasionally find unpainted ones and paint them, when he needs a few less perfect items to round out a regiment. For those whose hobbies thrive on being shared, however, countless clubs have been formed. These range from a Camera Club and a Home Movie group to a full-fledged Glee Club and even a string quartet. Plans are afoot to form an entire symphony orchestra. The repertory theatre is a great success. Adult courses in a nearby high school offer instruction in writing, sewing, painting and child care, as well as in arts and crafts. Students in the oil-painting class exhibit their work once a year in the windows of neighborhood stores and banks.

Getting to church on Sunday, especially in winter, might be a problem in navigation, since our project covers well over fifty acres—more than fifteen city blocks. Many of the projects' very efficient personnel themselves live nearby, however, and are on call for "snow and ice duty" when needed.



The project is conveniently divided between the two existing parishes. For those who live at the outer fringes of the development, a third church is being built. Priests assigned to this new parish are already active, though their church and rectory are at the moment still very far from completion. The cafeteria of a large factory nearby has been graciously turned over to them on Sundays, and Masses are said there regularly for the added convenience of the faithful.

In the original churches, five extra priests have been added and at least ten more Masses are said on Sunday. In our parish, extra Masses are said in the school auditorium as well as in the church proper. A new parish school has recently been constructed at the cost of a million dollars. It has a fine reputation and includes the very latest improvements in building as well as the finest and most modern methods of teaching. Another parish school has been remodeled and expanded to care for the hundreds of new students who have moved into the project, as well as for the hundreds of students-to-be.

The social program of our churches has adapted itself to the changing neighborhood by providing special activities, such as card parties, dances and discussions of family problems. A New Year's Eve party for young couples was a spectacular success.

Since the war, housing projects have mushroomed in large cities throughout the nation. They seem to be a practical, if not ideal, solution to living in our overcrowded cities. For those who, for one reason or another, must remain in a city, such housing tries as much as possible to approximate life in the suburbs or small towns. Picturesque landscaping, moderate rentals, as well

as access to sunlight, air and views unequaled elsewhere in a city are among the benefits they offer.

No one could have been more filled with fears, apprehension and general uneasiness than I was when told that my future home might be a housing project. But when the impossible became reality, the transition was painless. After a full and interesting year I have yet to catch myself mentally fitting those who live here with striped suits, or ball and chain. I am much too busy watching the activities of children who call this project

Conference on middle-income housing

Wilfrid Parsons

THREE TIMES A DAY during the two days following Washington's Birthday a somewhat tense and very socially-conscious national group met in the Hall of Nations in the Washington Hotel in Washington to consider housing. The meeting was called on rather short notice, and it was no coincidence that it met on those particular days, for it was known in advance that committees of both the House and Senate were to meet and decide on the various housing measures at that time.

This Middle-Income Housing Conference consisted of delegates from some thirty labor, veterans, social-service, and religious organizations, all of which have taken a lively interest in housing. Catholic organizations represented were the Catholic War Veterans, the National Conference of Catholic Charities, the National Council of Catholic Women, the Social Action Department, NCWC. In addition, some individual delegates from Eastern diocesan Catholic Charities were on hand. This writer was present as an observer and reporter.

The very first day of the meeting, Congress jumped the gun on it. The House Committee on Banking and Currency reported out an entirely acceptable measure, and an hour or so later its Senate counterpart reported out another bill, with some controversial features.

The first session of the 81st Congress, we must remember, adopted the 1949 Housing Act. This act amended and strengthened previous legislation, especially in regard to 1) helping private industry to produce higher-rental housing through the Federal Housing Administration (FHA), and 2) putting the Government itself into emergency lower-rental housing through the Public Housing Administration (PHA). When all the fire and fury of last October's parliamentary maneuvering were over, however, it developed that Congress had neglected one-third of the nation's families, those of modest income (say between \$2,800 and \$4,400 a year) who can reasonably pay \$12 a month per room, or \$60 a month for a five-room house. Private industry cannot afford to build for this class, and Congress overlooked it.

home—bicycling, skating or taking their first steps. I enjoy having a cup of coffee with a neighbor on a rainy morning, and I am actually delighted to be able to lend her sugar, or (for that matter) even my best china. Many a time she has helped me out when I've been in a tight spot.

An "ivory tower" would seem empty to me now, and I am quite willing to lease it to the highest bidder, with an option to buy. Living in a housing project turned out to be fun.

Fr. Parsons, AMERICA's Washington correspondent, here describes the efforts now being made to provide adequate housing at reasonable cost to the sorely pressed middle-income group. The organizations sponsoring the legislation in Congress, the provisions of the bills now pending, and their chances of passage are reported and evaluated.

To dramatize the problem, it is enough to say that between 500,000 and 600,000 new families come into existence in this country every year. They will naturally be looking for new homes. The social problems involved in their living with in-laws are well known. At least that many new homes must be built every year, therefore, if we are to have a decent, growing, family economy. Besides, houses and neighborhoods depreciate; many families need larger quarters. We fell behind in home building during the war by about 500,000 a year.

Housing authorities estimate that 16,741,000 new homes will be needed by 1960, or 1,523,000 a year. In 1949 the building industry produced 1,019,000 housing units, but for various reasons, principally cessation of Government help, only 800,000 units will be produced in 1950. Moreover, most higher-rental, private-enterprise units thus far produced (the so-called "economy" houses) are tiny, many having only one bedroom. They are therefore quite inadequate for growing families. In any case, only the top fringe of the middle-income group can afford them. Emergency housing provided under PHA at low rentals may be occupied only by those whose income is below \$1,900. The middle group is left out.

Here, then, was the reason for the new 1950 housing legislation. Many bills were introduced in both Houses. The Administration bills were: S.2243 (the Sparkman bill, with the Maybank amendments), and H.R. 7402 (the Spence bill). Originally, they were practically identical and approached the problem in a highly novel form. It was assumed 1) that private enterprise should build and operate the new housing, but 2) that only Government was capable of helping to finance it. The solution was that housing cooperatives and other nonprofit housing corporations should build and operate the homes, but that a Government-formed corporation should supply the mortgage-money needed.

Hence a National Cooperative Housing Administration (NCHA) is to be set up, under some new legislation. This would be a constituent body within the Housing and

EXCITEMENT MOUNTS—

We've just published the first book of its kind—
a book about a parish priest *by* a parish priest—



VESSEL OF CLAY

by Leo Trese

There has been a fashion for some time now for books written about priests. All kinds of people have tried it, anyone, you might say might feel the urge—anyone, till now, except a parish priest. But Father Trese *is* a parish priest. He sees a priest's life from the inside, and in this book describes a day in that life as it is lived by the priest he knows best: himself. It's an alarmingly honest book. He finds plenty to blame in himself, and we find ourselves agreeing that maybe he did spend too much on his car, it is a pity his temper isn't more even, and so on, but ending up with an immense respect for him and a feeling that if *this* is (as he says) "an average day in the life of an average priest," then we have not realized quite how tough such a day is, nor quite how admirable, nor how human the average priest is. Those priests of fiction whom we have all enjoyed, and shall enjoy again, look for the moment as thin as ghosts at sunrise. There's not a word of controversy in the book, nor in the thought behind it, but we found ourselves thinking of Paul Blanshard and grinning. It's going to be awfully hard for anyone to take him seriously after reading it. \$2.00



DEEP BOOK RELIGION AND THE RISE OF WESTERN CULTURE

by Christopher Dawson

The thesis of Dawson's first series of Gifford Lectures (RELIGION AND CULTURE, \$3.50) was that religion is the dynamic element in every culture, and this he showed to be true of the main religions apart from Christianity. In this second series of lectures he shows that the same thing is true of our own civilization. Europe grew up with the Church for teacher and mother from the beginning of the Dark Ages to the end of the Mediaeval period, and it was in those years that the distinctive character of our civilization was formed. \$3.50

Have you had the Spring blast of **Sheed & Ward's OWN TRUMPET?** It's rather a good one: some very fine reviews, new and reprinted, extracts of new books, pictures. It comes free and postpaid on request to Agatha MacGill.

GAY BOOK REPROACHFULLY YOURS

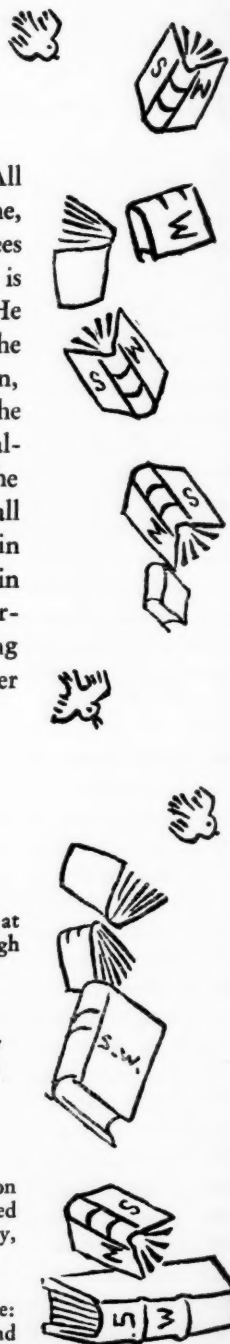
by Lucile Hasley

If you have resisted this book so far, fall at once. You'll keep a better Lent if you laugh really hard now and then. \$2.25

WONDERFUL BOOK MIND THE BABY!

by Mary Perkins

The idea is to use the baby as your meditation book, and a truly superb idea it is: all you need is a baby. Do not look at him so doubtfully, the author's baby is no angel, either. \$2.00



The KNOX TRANSLATION of the WHOLE BIBLE is COMPLETE

Three things especially delight us about this translation:

- (1) You can start a violent argument about it almost anywhere (certainly at Sheed & Ward) merely by remarking that you do or don't like it. Whether anyone present has read it or not makes no difference, they will all have an opinion.
- (2) It can happen that one of the people defending it most hotly turns out to be a Protestant, and this we think definitely a good and pleasing thing.
- (3) No one has so far questioned that it is the most steadily intelligible of all versions of the Holy Scriptures in English. For anyone who intends actually to *read* the Bible, we think this a point worth considering.

And talking of actually reading it, we all say every Sunday that we believe in the Holy Ghost "who spoke by the prophets," but we seem oddly incurious as to *what* He spoke by the prophets. It might not be a bad idea to find out this Lent. The prophets, by the way, are to be found in the second volume of the Knox Old Testament—the one just published.

THE OLD TESTAMENT Vol. I \$5 Vol. II \$5 THE NEW TESTAMENT

Regular edition, \$3.25; Gift Edition, with 30 reproductions of Flemish and Italian paintings, \$5.00.



IF YOU'RE GOING
← TO ROME
OR STAYING
AT HOME →



PAGEANT OF THE POPEs

by John Farrow Holy Year Edition

A guide book to the Popes is quite as necessary as a guide-book to the buildings in Rome. You will find every Pope in this book, and portraits of 14 of them by Jean Charlot. \$4.50

POVERTY

by P. R. Régamey

Anyone who isn't going to Rome probably has a reason not unconnected with dollars and cents. Let Father Régamey make you feel better about qualifying for the least sought-after of all blessings. \$2.50

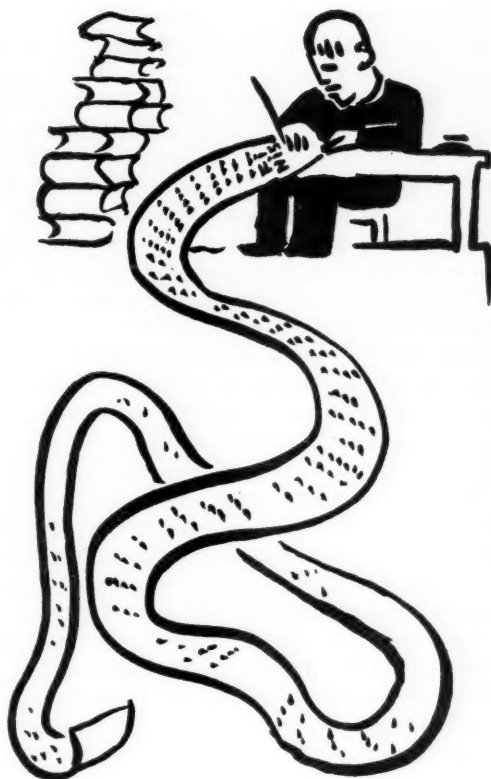
Order books from your bookstore or from us

SHEED & WARD

NEW YORK 3

AMERICA MARCH 11, 1950

667



Home Finance Agency (HHFA), which is the present name for the over-all Federal housing enterprise. The Administrator of the NCHA would be named by the President and approved by the Senate.

This agency would in turn create a National Mortgage Corporation for Housing Cooperatives, whose function would be to lend money up to \$2 billion to bona-fide cooperatives or other non-profit groups to help build homes costing about \$8,000 a unit. This National Mortgage Corporation would be financed initially by selling its stock, up to \$100 million, to the U.S. Treasury and would pay it the going interest rate. When private ownership in the Corporation reaches \$200 million, it will retire the original Treasury advance, leaving the Government free and clear.

Then the Mortgage Corporation would, on July 1, 1950, sell its debentures up to \$300 million in the open financial market to provide funds for the initial mortgage loans. Thereafter, with the President's approval, it would raise up to \$2 billion in the same way. This amount would, indeed, be a true revolving fund, since it would be constantly replenished by repayments of principal and interest from the cooperatives themselves. Properly administered, it should produce housing units worth several times its stated figure of \$2 billion.

How much would the Government "interfere"? Very little, to my mind. In fact, the proposal seems to provide a very ingenious method of conforming to the current Washington fashion of reducing Government control to a minimum. Financially, the Treasury will be out of the program very soon after giving The National Mortgage Corporation its initial push. Administratively, the NCHA will, of course, have to make sure, in the interest of the common welfare, that beneficiaries of the fund are truly cooperatives on the approved model. It would be foolish for the Government to help build a home for \$8,000, for people who can just manage to pay that much, if speculators could turn around and sell it right away for \$10,000. Protests against Government interference on this score would come only from self-seeking enterprisers. Beyond this advantage of having the plan operate through cooperatives or other non-profit groups there are other advantages, as we shall see.

These financial and administrative details I have taken from the House bill, which was reported out favorably on February 23. That same day, however, the Senate's own Banking and Currency Committee reported out the bill with considerable modifications, which, if any such measure passes both Houses, may lead to controversy.

The Senate's changes affect both financing and administration. It reduced the ceiling for total loans to \$1 billion (which means that if the House sticks to its guns, the final compromise figures will be \$1.5 billion). Moreover, the original bill called for these loans to be *guaranteed* by the Treasury. The Federal Reserve Board objected to this, and so, to meet its arguments, the Committee agreed that the loans would be *insured* by the Government, as is done for FHA. The distinction is highly technical, but might prove important. This change will probably be accepted by the House.

The main administrative change proposed by the Senate committee will cause more trouble. In the House bill, the NCHA would be a *constituent body under HHFA*, that is, coordinate with FHA and PHA, with its administrator appointed by the President. The Senate committee proposed, rather, that it be merely a *bureau of HHFA*, with its head appointed by the Administrator of this latter body. This proposal was firmly opposed by the Housing Conference of thirty cooperating organizations which met in Washington at that time.

This issue is more important than it may seem to be. It can and should be discussed temperately. The principle involved is this: that a given piece of legislation is only as good as its administration, and that its administration can only be fairly carried on by one who is in sympathy with the legislation. It was felt by the Conference that these conditions can most surely be met by the House version of the bill.

One important advantage of the bill, stressed by its supporters and contained in both the Senate and House versions of it, is the amount of *savings* made possible in building homes and therefore in their ultimate cost and rentals. Careful statistical studies have been made, into the details of which I cannot go here. It is enough to say that by saving \$5 here and \$10 there and \$15 somewhere else, a total of \$30-35 a month can be made, so that a home which would normally rent for \$90-95 a month will be made available at \$60.

Important for Catholics particularly is this feature: it is the first seriously proposed Federal legislation which will enable large and growing families in the middle-income group—which has a large percentage of Catholics—to find decent homes to live in. It was encouraging to notice that a majority of the delegates at the Housing Conference, February 23-24, had the family, and even the large family, as their major consideration. A group of theoretical sociologists might have presented a very different front. These were people at grips with reality.

What chances of passage has this bill? That it will have hard sledding is admitted. The potent real-estate lobby will probably fight it—though why, it is hard to say. Unemployment in the housing industry is rising, prices of building materials will fall, building itself is slowing down, now that the higher-rental market is being glutted. Here is a market, the middle-income market, which has barely been touched. As Senator Francis J. Myers said in his January 26 *News-Letter* to his constituents, here is the sure means by which decline in the building industry may be halted.

The obstacles are twofold: the unreasoning opposition to cooperatives (the charge of "communism" is absurd); and the apparent apathy of the general public to the evident advantages of these same cooperatives. Catholics have probably done as much as others to promote the cooperative idea. They have apparently not done enough. They have here, in this middle-income housing bill, embodying the cooperative idea, a valid and concrete cause for which to work and fight. Organized labor and the organized veterans are fully sold on the idea. The least we can do is to cooperate with these groups.

The return to the "myth"

Michael F. Moloney

IN A LEAD ARTICLE in the *New York Times Book Review* for January 15, entitled "Mirror of a Violent Half Century," Lewis Mumford delivered a tonic indictment against the culture of the past fifty years and its literary embodiment:

Before the first World War the greater part of Western civilization was still inflated by the profound optimism that had buoyed up the nineteenth century, the Century of Progress. Under the influence of the new ideology that had grown up with capitalism and mechanical invention, the leading minds of the period thought that mankind had found the secret of happiness by turning its attention to the quantitative solution of all its problems.

The ultimate enigmas of man's nature and destiny no longer plagued these leaders: they could bury their doubts in productive work. Confused by the word, they sought certainty in the deed. "In the beginning," said Goethe, turning his back on the Gospel of St. John, "was the act." "Let us act that each tomorrow finds us farther than today," urged Longfellow. "Let us work," said Chekhov's Uncle Vanya, fleeing from frustration, boredom and morphine. In those three sentences the resolute pragmatism of the nineteenth century could be summed up.

Because "the optimists of the machine had forgotten that there was night and madness and mystery to contend with . . . they were spiritually unprepared for the catastrophes that have actually marked this half-century."

The shock which came from encompassing within one generation "as many terrible changes as the Romans did between the period of the Antonines and the foundation of the Benedictine Order" (what an appalling understatement!) has destroyed the savor of the materialistic utopias of Edward Bellamy and H. G. Wells. And twentieth-century men of letters, reacting against the false optimism of the Victorian rationalists, have

. . . created a sort of inverted hypocrisy, substituting blackened for white sepulchers, a hypocrisy that deferentially acknowledged the forces of darkness and denied those of light. Instead of the whole man, our writers have created only a Surrealist Man, disemboved like a Dali figure, kicking his own severed head across a blasted landscape.

Mumford's article will doubtless strike many readers as a kind of latter-day appendix to Joseph Wood Krutch's *The Modern Temper*, which, though written twenty years ago, still has relevance as an index to the contemporary mind. It is interesting to recall Krutch's commentary on the twentieth century's attitude toward what E. I. Watkin has called the "three most intense and concentrated unions with concrete reality, the three pre-eminently ecstatic forms of human experience."

Of one aspect of art (the first of Watkin's triad)

LITERATURE AND ARTS

Krutch writes at length in his chapter on "The Tragic Fallacy." Tragedy arises, he declares, in Periclean Greece or Elizabethan England when "a people fully aware of the calamities of life is nevertheless serenely confident of the greatness of man." But modern scientism, at the same time that it has destroyed man's faith in himself, has destroyed the possibility of a tragic drama. "We can no longer tell tales of the fall of noble men because we do not believe that noble men exist. The best that we can achieve is pathos, and the most that we can do is to feel sorry for ourselves. Man has put off his royal robes, and it is only in sceptered pomp that tragedy can come sweeping by."

On love, Watkin's second significant human experience, Krutch is no less disillusioning. To Huxley and Hemingway, "exemplars of a whole school—love is at times only a sort of obscene joke." Huxley especially has delighted to mock at the romantic interpretation of love. But ironically, sex, while a chief preoccupation of his characters, has become meaningless in its divorce from all ulterior worth. For the Victorians human love could still serve as a repository for values which religion had once claimed. Modernism with its supreme faith in the microscope and test tube has rejected even this "natural supernaturalism" as it moved onward "to that state in which existence is seen as a vast emptiness which the imagination can no longer people with fascinating illusions."

Finally, religion, like love, has yielded to the methods and solvents of the laboratory. The tone of Krutch's book rather than any specific statement indicates the status of religion in the 1920's. Here is evident the resistance which any vitally spiritual faith must meet in a mind which, however fundamentally honest, had been formed on secularist principles. There is abundant regret for what must be abandoned but there is little hope for the future. With gentle stoicism he summons man to gird himself with forbearance for the journey into the new day.

Only the unduly hardy spirit would deny that the picture which Krutch and Mumford have drawn is inaccurate in its major outlines as a reflection of our present literary milieu. Certainly no Catholic critic would add a single word to Mumford's climactic challenge:

As interpreters of our time, our best writers have done justice to the forces that undermine us and debase us, and it is a nice question whether, in their

act of revelation, they are helping to lance the abscess that threatens us or have themselves merely added to the mass of morbid tissue.

Still, admitting all this, there is no dearth of signs that the materialistic dogmatism is wavering, a fact that Mumford has seen and stated with characteristic vividness: "We were born into the cocky, confident world of Bernard Shaw; and we have lived to understand sympathetically the plight and confessions of Saint Augustine." I would characterize this new spirit as the return to the "myth," including in the "myth" all manner of spiritual conviction from Catholic orthodoxy to the vaguest suspicion that bread and circuses cannot still the questing of the human heart. I speak of a return to the "myth" deliberately because this word has for decades summed up the scorn of the *illuminati* for all extra-physical reality. Sir James G. Frazer's *The Golden Bough* was an eloquent statement of that attitude. In Frazer's book, the origins of religious faith were identified, with Jovian certainty, if not quite Jovian detachment, with primitive man's superstitious endowment of one or the other of various natural phenomena with fictitious significance. The subtitle of *The Golden Bough*, "A Study in Magic and Religion," was not accidental.

In the wake of *The Golden Bough* came multiform applications of its central thesis. The "myth" of Yeats was discussed in the same breath as the "myth" of the Gospels; the "myth" of Blake's "Prophetic Books" with the same reverence or lack of it as the "myth" of the *Divine Comedy*. In each instance the "myth" had value only as a core of subject matter; when it became outmoded the part of wisdom was to reject it and turn to an unencumbered enjoyment of the poet's art. Thus an eminent contemporary critic of Milton could speak of divorcing "the theological rubbish" of *Paradise Lost* from its perennial values, just as Carlyle had once characterized Tennyson's none too robust theological convictions as "old Jewish rags."

Nevertheless, the "myth" in one form or another has refused to be rejected. The Enlightenment, whether Bacon or Diderot was its true parent, never really succeeded in banishing man's faith. Corrupt the substance of his creed it could and did, but the will to believe still remained and demanded sustenance. Thus, if he was to be deprived of the true "myth" of Calvary, he would make for himself a false "myth." And the false "myth" which would substitute antiseptic for grace, longevity for eternity, science for God the Father, and verbal humanitarianism for the Mystical Body soon degenerated into the Nazi "myth" and the Communist "myth."

In the English-speaking world, literature in the main refused to put itself into the service of these twin perversions. It remained on the relatively high but arid plateau of positivism. Even there, however, its allegiance was neither lasting nor certain. The two-dimensional interpreters, the Dreisers and Sinclair Lewises had only a brief day, and even Hemingway seems to be receding. And who now reads Wells or Arnold Bennett? That is not to say that *Ash Wednesday* and *Perelandra* and *The Heart of the Matter* provide a complete focus for the

contemporary mind. Yet from multitudinous sources—as remote as Merton's Gethsemani from the atomic laboratory, as *Cry, the Beloved Country* from Kafka's phantasies—has come the insistence upon the unseen as the final and necessary illumination of the seen.

Within the Catholic hierarchy of values the function of the man of letters will not be directly that which Mumford envisions: "... to regain the initiative for the human person and the forces of life, chaining up the demons we have allowed to run loose, and releasing the angels and ministers of grace we have shamefacedly—and shamefully—incarcerated." Not as a guide to the perplexed but as a reflection of man's striving to fulfill himself, whether that striving end in Damascus or débâcle, must the Catholic craft of letters find its justification.

This being true, the Catholic writer, without exaggerating the importance of the inner stirrings of our time, will feel that by them his task is made the easier. For the literary masterpiece is impossible until a public has been prepared for it. In Watkin's words: "No individual genius can adequately present an idea without the co-operation of a society inspired and organized by it. Form must call to form."

That Catholicism has survived in the back waters, with now and then a manifestation in a powerful cross-eddy into the main stream of English literature, since the Renaissance, is a fact which no amount of wishful thinking will gainsay. Nor if the point of view maintained in this essay is tenable will there be a radical change tomorrow, or in the next decade, or most likely in the next half-century. The essential history of the past fifteen hundred years is the history of the gradual rise of Catholic Christendom to its zenith and its more rapid decline from the Renaissance to the present. Lest that statement seem, on the one hand, narrowly sectarian and, on the other, blind to the accomplishments of the modern world, let it be noted that it does not imply the pragmatic perfection of the Middle Ages, nor does it pass final judgment on the potentialities of modern science. It is merely a description of the spiritual underpinning of our civilization as it has been affected by the time process.

If there is to be a return to the Christian acceptance of life, as we are bound to believe there must be, despite present discouragements, that return will surely be, barring providential dispensation, in the same unhurried way. Historic change is measured by millennia.

Meanwhile, there is much that is heartening in sequences of the moment. Angelism and romanticism have equally lost their power to solace. Presumptuous faith in human reason and presumptuous belief in the all-sufficiency of a benign universe have faded before the ugly testimony of events and the awesome revelations of the same science which was once their cornerstone. Aware of tensions within himself which are not solely of physical origin and not susceptible of physical resolution, man today is seeking for a medicative harmony. The need for a "myth" metaphysical in scope is everywhere accepted. This travail as yet scarcely seems the prelude to an age of faith in the Catholic sense. It testifies, however, to the "depths of the human spirit with its capacity and need

of the infinite" (the words are again Watkin's). Such an awareness, so sensitive to the waste of human resources, so compassionate for the smallness of the human achievement against the vastness of the human hope, provides the atmosphere of *Lear* rather than of the

Purgatorio. But at least this is an atmosphere in which the Catholic artist can work with freedom and integrity.

(Michael F. Moloney is Assistant Professor of English at Marquette University, Milwaukee.)

The people of the Law

THE JEWS: THEIR HISTORY, CULTURE, AND RELIGION

Edited by Louis Finkelstein. Two vols. 1,431p. Harper. \$12

Much is being done through organized effort in this country to clear up gross misunderstandings between Christians and Jews. If we are to go beyond mere precautions against fire hazards, and wish to build up a peaceful and united community in the United States, we need a more solid knowledge. We need to study the ideas and the great ideals that motivate the best that exists in either the Jewish or the Christian groups. This in turn demands background information on history, culture, etc. These two volumes are a means toward that very laudable end.

Their editor, Dr. Louis Finkelstein, is President of the Jewish Theological Seminary of America, and President of the Conference on Science, Philosophy and Religion, which meets annually at Columbia University. Few men are more competent than Dr. Finkelstein to assemble such a distinguished series of thirty-five monographs, covering the fields of the history of Judaism and the Jews, from the biblical period to the present day; the role of Judaism in civilization, including studies of different types of Jewish literature; the sociology and demography of the Jews; and the Jewish religion. The authors are known as eminent scholars in their various departments, and include non-Jewish authors, such as Professor William F. Albright, of Johns Hopkins University.

The tone of the work is frankly religious and theistic, and reflects the attitude taken by many of its contributors, who have been long since conscious of the "growing cynicism and amorality of government." In the words of Rabbi Moshe Davis (p. 441):

American religious leaders began to probe the root evil, and the Jewish religious groups wished to contribute to the reintegration of religious ideas into the thought-fabric of American democracy.

Judaism, says Dr. Finkelstein, is above all a "way of life." He sums up his concept of such a "way" in the following words:

Judaism assumes that there are many ways that man can learn to love God, so as to rise above inter-

est in the physical world. But for its adherents, traditional Judaism prescribed the austerity of a system of conduct, involving not only ethics but ceremonial, which it regards as especially inconsistent with material ambition and especially conducive to spirituality.

The authors of this series have purposely undertaken to provide clear-cut answers to questions which are frequently voiced concerning the Jews. Such questions touch upon: what is the creed of the Jews; their attitude to marriage with members of other faiths and to converts; their idea of immortality and of a Messiah; their ceremonials and rituals; the divisions in modern Judaism; their attitude toward the Bible, to Revelation, to the Talmud; etc. Their institutional organization and distribution in the present world are likewise treated. The chapter on the "Mystical Element in Judaism," by Abraham J. Heschel, presents an aspect of Jewish life and thought little known to non-Jewish readers, and closes with a classic expression that can apply to Christian mysticism as well: "to have an open heart for the inner life of God."

The importance of the Bible, from every point of view, is obviously stressed, not only as great literature, but as an "indispensable element in the religious and moral education of the human race . . . the immortal record of God's Revelation" (Robert Gordis, p. 462). Many of the most interesting pages in the series deal with the immensely variegated picture of interactions between the Jewish communities and the various cultures, eastern and western, in which they have functioned during the thousands of years of their existence. They treat of such matters as the influence of Christian scholasticism on Jewish philosophy, of Jewish synagogue music on the plain chant of the Catholic Church and Jewish adoption of Catholic Church melodies, of the Bible in the work of Dante and in French and English literature, etc. The discussion of the Jewish educational system draws a sharp distinction between schools where religion is taught and those which have adopted a "neutral or negative attitude toward religious instruction" (p. 932).

Bitter accounts of Christian persecutions of the Jews are naturally part of the historical essays, which, however, take care to discriminate between the tolerant attitude, with certain excep-

BOOKS

tions, of the papacy, and the doings of groups and individuals within the medieval Church. The advent of Christianity is spoken of briefly, in reverent tones, and in general care is taken not to offend the sensibilities of Christian readers. Exception might be taken to the summary statement on p. 217 as to why the medieval Church wished "to keep the Jews in a position of drastic inferiority."

Curiously enough, no very clear answer is provided to the quite obvious question, just how to define the designation "Jew." Anthropological traits are no measurable criterion, according to Northwestern University's Prof. M. J. Herskovits, who remarks:

In like manner, language, culture, belief all exhibit so great a range of variation that no definition cast in terms of these concepts can be more than partial. Yet the Jews do represent a historic continuum. . . . Is there any least common denominator that can be found to mark the *fait accompli* that the Jew, however defined, seems to be? It is seriously to be questioned.

Since Christians and Jews alike are a *fait accompli*, it would seem to be a very practical course for everybody's welfare to make ample use—for study and consultation—of this ably written, absorbingly interesting and scholarly work.

JOHN LAFARGE

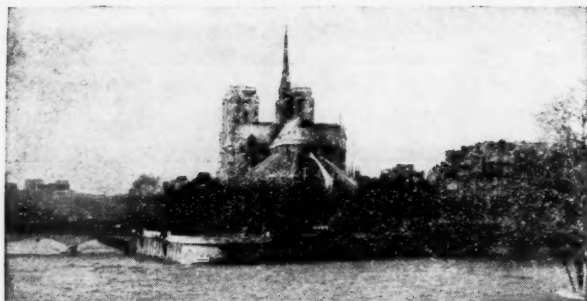
Sensible iconoclast

SCIENCE IS A SACRED COW

By Anthony Standen. Dutton. 221p. \$2.75

In a less enlightened age Mr. Standen would have been burned at the stake. The usual reason given by "the secular arm" for the burning of heretics was that their heresy threatened the foundations of society. That is just what Mr. Standen does in this book—he unsettles our conviction that science can settle everything. This being an enlightened age, he will not be burned at the stake; he will just be roasted in beetle-browed review columns.

Mr. Standen is like the small boy in



NOTRE DAME, PARIS

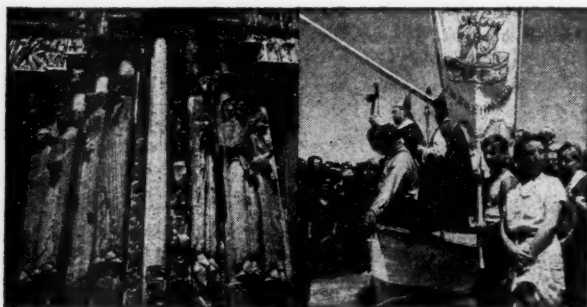
Your Pilgrimage IS NOT COMPLETE UNTIL YOU'VE BEEN TO FRANCE

Write for colorful booklet of suggested itineraries to famous shrines and sanctuaries—FREE!

In planning your pilgrimage, avail yourself of the opportunity to see the many historic spots for which France has been justly famous for centuries.

Rich in religious tradition, France has well been called "The Daughter of the Church". There are many itineraries that will take you to some of the most important shrines in existence today, conveniently, comfortably.

Let us send you—without obligation—a specially prepared booklet of well-worked-out itineraries, showing what you can do, either en route to Rome or returning. Hotel and *pension* accommodations are available and living costs moderate. Just drop a postcard to Dept. HY, Box 221, New York 10.



CHARTRES: THE ROYAL DOOR

BLESSING OF THE SEA

For reservations, see your friendly travel agent.



NEW YORK • CHICAGO • LOS ANGELES • SAN FRANCISCO • MONTREAL

UNDERSTANDING...THROUGH TRAVEL...IS THE PASSPORT TO PEACE

the fairy tale about the Emperor's new clothes, who informed his mother in a stage whisper, "But, Mamma, he has no clothes on!" Out of their own mouths he convicts scientists of being unscientific, of talking nonsense, of setting themselves up as authorities in fields where they have not and cannot have any competence. (He also convicts some of them of writing terrible English.)

A scientist himself, Mr. Standen is not without respect for science. He knows what science is for, and what it is not for. He knows science from pseudo-science. His chief fire is directed against "science teachers" who teach science for the wrong reasons, and who see in science the whole salvation of man. One quotation epitomizes his attitude to science:

But is the universe to be thought of in terms of electrons and protons? Or is it to be thought of in terms of Good and Evil? Merely to ask the question is to realize at least one very important limitation of physics (p. 92).

Science Is a Sacred Cow examines the chief sciences in turn—physics, biology, psychology, the social sciences, mathematics—and tests each by its adherence in practice to "the scientific method." The examination is illuminating, entertaining and, at times, a little sobering. One is not amused, for instance, to find a scientific writer quoted (p. 167) as referring to "the technologically obsolete paraphernalia of traditional democratic processes." That sounds uncomfortably like the prosecutor in a "People's Court" in one of the "new democracies." (If those quotation marks look a bit fussy to the reader, that is because we have let the quoted phrases be put over on us as having some relation to people and democracy.)

Mr. Standen has turned out a thoughtful, readable and eminently quotable book. It would make a wonderful introduction to college courses in modern science, or can serve as a corrective to the mental indigestion caused by many of them.

CHARLES KEENAN

Picture of a statesman

JOHN C. CALHOUN: AMERICAN PORTRAIT

By Margaret L. Coit. Houghton Mifflin. 593p. \$5

The publication of this book, following so closely on the second volume of Charles M. Wiltse's unfinished biography, indicates the mounting interest among professional historians in one of America's leading statesmen. The present volume has been almost nine years in preparation and bears witness to the fact that Miss Coit has read widely and understood well her very

difficult topic. It is a complete biography covering the sixty-eight years of Calhoun's background, education, private life and his work as a statesman.

The major part of the book, devoted to Calhoun's public life, is based on a masterly analysis of his speeches and letters, of events and of the observations of contemporaries. But in addition to being a masterly portrait of the man, it is a key to a whole period in American history.

Miss Coit has succeeded in portraying a man of flesh and blood, with his greatness and his faults. While he was a man of terrific intensity, he had yet a charm and dignity of manner that go far to explain his wide influence in the America of his day. Due emphasis is placed on the intellectual stature of Calhoun; from the author's profound analysis here we can perhaps get our best impressions of her competence to handle the subject. Calhoun's speeches are compact and difficult to analyze, but by the use of judicious quotations she has placed before the reader an accurate discussion of Calhoun's thought.

The final chapter, "Minority Champion," is a broad picture of Calhoun's work and his interest for today. It is extremely provocative. The few criticisms to be leveled at the book concern details that would have strengthened Miss Coit's conclusions. She smashes, and we hope for good, the fable of the Nationalist turned Sectionalist. His restless mind comprehended the vast expanse of the United States and all its people, white, black and red. More could have been done on his ideas on the tariff and international trade, banking and the Subtreasury. These points would have shown how comprehensive Calhoun's ideas were and would have illustrated his desire to do justice to money-men like Biddle as well as to the people who suffered from some of Biddle's misguided activity.

The book is a fearless exposition. Unimpressed by the conventional picture of Calhoun, Miss Coit has restudied the source material; she has gone into a good deal that has not been studied, and has faithfully reported her findings.

FRANCIS J. DONOGHUE

THE TOWN AND THE CITY

By John Kerouac. Harcourt, Brace. 499p. \$3.50

Christ wept over the city. He had a few observations to make on the town, too, places like Bethsaida and Corozain and Galloway, Mass. For if the metropolis be the sink of evil and the destroyer of souls that some have named it, it is not such from bigness alone. Souls can rot in the enchanting French countryside of Millet and Corot, as Bernanos has been reminding us; Kerouac unconsciously shows the crisp, clear air and

soughing pines of a beautiful America spawning an utter sterility of spirit.

The man to ask about the Martin family is a parish priest named Mulholland. He will not have to consult the census files. At eighty-three he can easily tell you how the Catholic strain died out when John Kernochan's daughter found her faith no match for the indifference of a good enough "Yank" named Martin. That was in Lacoshua, N. H., where the ground is stony. George Martin was a son, and down over the line in Galloway he took to wife Marguerite Courbet, orphaned, picture-pretty, supernaturally immature. The Holy Ghost was abroad in the world, but young Marguerite was busy reading the tea leaves; God was living in human souls, and she knew to seek Him only in her dead little Julian. George, meanwhile, was smoking end-

less cigars at all-night poker games backstage at the old Keith theatre, drinking and helling up and down the length of the sleepy little town, even while establishing himself in marriage and the printing business. Into this spiritual climate came eight souls, heaven their destination and Galloway the exile they thought home.

It was home, too, all warmth and noise and fellow-feeling, with the father the emotion and worldly wisdom of it, the mother part head and sure heart. In one or two brief entries, the parish records have more to tell of the Martin story than the hundreds of pages that attempt it. Three children baptized one day, eight years later two more, after that none until the curls on the last tousled head threatened to halt the course of the saving waters.

Boyhood escapades and the Lawton

Ancient Christian Writers

The Works of the Fathers in Translation

Edited by

JOHANNES QUASTEN, S.T.D.,
and JOSEPH C. PLUMPE, Ph.D.
Catholic University of America

1. **THE EPISTLES OF ST. CLEMENT OF ROME AND ST. IGNATIUS OF ANTIOCH**
Translated by JAMES A. KLEIST, S.J., Ph.D. **\$2.50**
2. **ST. AUGUSTINE, THE FIRST CATECHETICAL INSTRUCTION**
Translated by JOSEPH P. CHRISTOPHER, Ph.D. **\$2.50**
3. **ST. AUGUSTINE, FAITH, HOPE AND CHARITY**
Translated by LOUIS A. ARAND, S.S., S.T.D. **\$2.50**
4. **JULIANUS POMERIUS, THE CONTEMPLATIVE LIFE**
Translated by SR. M. JOSEPHINE SUELZER, Ph.D. **\$2.50**
5. **ST. AUGUSTINE, THE SERMON ON THE MOUNT**
Translated by J. J. JEPSON, S.S., Ph.D. **\$2.75**
6. **THE DIDACHE, THE EPISTLE OF BARNABAS, THE EPISTLES AND THE MARTYRDOM OF ST. POLYCARP, THE FRAGMENTS OF PAPIAS, THE EPISTLE TO DIOGNETUS**
Translated by JAMES A. KLEIST, S.J., Ph.D. **\$2.75**
7. **ARNOBIUS, AGAINST THE PAGANS, Vol. 1**
Translated by GEORGE E. McCracken, Ph.D. **\$3.50**
8. **ARNOBIUS, AGAINST THE PAGANS, Vol. 2**
Translated by GEORGE E. McCracken, Ph.D. **\$3.25**
9. **ST. AUGUSTINE, THE GREATNESS OF THE SOUL AND THE TEACHER**
Translated by JOSEPH M. COLLERAN, C.S.S.R., Ph.D. **\$3.00**

ANCIENT CHRISTIAN WRITERS

has been called the standard English translation of the Fathers and praised universally for its excellence. It is addressed to all who wish to know and study the Fathers. The translations are faithful to the original and intelligible to modern readers. More than 100 volumes are in preparation. Subscribers receive a special offer.

at your bookstore or from:

THE NEWMAN PRESS, Catholic Publishers, WESTMINSTER, MARYLAND

"A
happy book"
—CHICAGO TRIBUNE

Gentian Hill

The story of an orphaned boy and girl drawn together from the ends of the earth by the ancient spell of Gentian Hill, there to relive the perils, the mystery and the enchantment of the loveliest story in English legend—a Catholic legend.

"Recommended without reservations."—R. F. GRADY, S.J., *Best Sellers*.

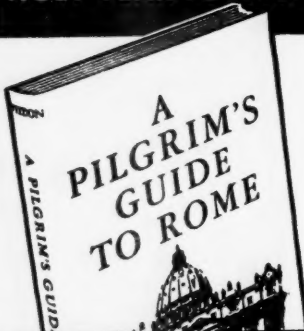
A Literary Guild Selection

by **ELIZABETH
GOUDGE**

At all bookstores • \$3.50

COWARD-McCANN, Inc.
2 W. 45th St., New York 19

Especially for
HOLY YEAR TOURISTS



By HARRY WEEDON
Imprimatur -
FRANCIS CARDINAL SPELLMAN
• The only comprehensive, all-inclusive guidebook especially for pilgrims — the sights to see in Rome and Vatican City; other religious points of interest in Italy; a full account of the history and significance of Holy Year.
Illustrated, \$2.75
At all bookstores PRENTICE-HALL

**ACADEMY OF
SAINT JOSEPH**
IN-THE-PINES
BRENTWOOD, LONG ISLAND, N. Y.
Boarding and Day School for Girls

School Department. Elementary and High. Affiliated with the State University. Complete courses in Arts, Vocal and Instrumental Music, Commercial Subjects; Extensive Grounds; Athletics; Horseback Riding; Outdoor Skating Rink.

Address: The Directress

game, Liz's beau, daily tip-sheets, college days and Bohemian nights tumble on mercilessly, while the parents grow older, tired, more puzzled. Mrs. Martin hardly ever missed Mass on a Christmas or Easter, and always with a child or two to induct into the mysteries of faith. Malt was never threatened by Milton in justifying God's ways to the Martins; as for Mary, she wasn't even in it. Large sections of the book are like mid-Merton with no monastery in sight; the licks hotter, the company less reputable. They are all dead of contemporary civilization, but they keep walking around; they fight a war when it comes along, and old George wonders where Almighty God has got to.

Marquand has power as a satirist of our times largely because he never says that Christianity is not true. This young Franco-American implies that it is not. His critical worth is negligible, but the mirror he holds up to one American family is paralyzing.

GERARD S. SLOYAN

MASS COMMUNICATIONS

Edited by Wilbur Schramm. U. of Illinois Press. 552p. \$4.50

In the past few years more and more scholars and research men have been devoting attention to what they are pleased to call mass communications but what for the uninitiated is simply the functioning of the press, radio and the motion picture. Up to the present most of their work has remained scattered and, for the ordinary reader, hidden in technical volumes and scholarly journals. But what the investigators have been up to is now revealed in this collection of readings. Edited by the director of the recently established Institute of Communications Research at the University of Illinois, the book is intended to be an introduction to the new field of study. Although the editor apologizes for its being incomplete, the book, in fact, accomplishes its purpose well.

It shows that what the investigators have been up to all along is no more and no less than the amassing of all the exact data they can about the press, radio and movies in order to understand those instruments as they exist and function in our society. How assiduous they have been—and how comprehensive is this collection—the book's organization indicates. The volume is divided into sections, each containing a number of studies. The sections treat of the development of mass communication, its processes, its control, its content, audiences and effects.

Most of the research is elaborately scientific, with the detail and mathematical precision such methods achieve. As a result, the book is a well of knowl-

edge out of which a great deal of information can be drawn. For one example, before anyone makes up his mind about the problem produced by today's trend toward communication monopoly he would do well to read Prof. Nixon's analysis of newspaper practices in and out of local monopolies. In that study important and somewhat surprising facts are revealed.

As the first genuinely useful source-book in the field, it seems likely that the book will give considerable impetus to the methods and attitudes of study it so well reveals. This is unfortunate because, despite the breadth of their investigations, the scholars are omitting one important question. Nowhere do the men who contribute to the book reveal any definite notions about what is basically good or bad in mass communications today, or any serious concern with that problem. DAVID HOST

THE LIVING GOD

By Armand Pierhal. Harper. 118p. \$1.75

If one were to form his judgment from the jacket-comments on this book, he would hail Mr. Pierhal with a good deal of enthusiasm. If, however, he got past the cover and plodded through the four chapters that make up this rather peculiar study of religious spirit and experience, his anticipated enthusiasm would drop dismally. *The Living God* is not a valuable piece of work. It is a labored reworking of an old theme in an old way, and it offers nothing by way of argument, style or pungency to warrant a rave notice.

The form is controversial. The principals are Author and Objector. Both are Mr. Pierhal, now a Catholic, formerly a non-believing rationalist. Author's effort is to answer Objector's rationalistic stand in a rationalistic way, and they lock horns on four points: a definition of God, the character of religious reality, prayer, therapy. That's the whole book, except for an introduction by Grahame Greene, which must have been an awkward job, because Mr. Greene disagrees quite pointedly with Author's sentiments, positions and arguments.

On the first two topics, Mr. Pierhal offers a disclaimer. He "does not intend to speak with the authority of a theologian." That intention he follows with disastrous results. Page after page cries out for clarified statement. One could fill a notebook with "quotes" that are dangerously tinged with error. Mr. Pierhal is Manichean in his description of matter, pantheistic in his concept of God, modernistic in his treatment of religious reality. Nothing he says is downright heresy, but the truth that is expressed is so covered over with the

ragged and tattered of outworn creeds that it is practically unrecognizable. What Author needs is a terminology that is consistent, and a train of thought that can run on tracks not laid down by Kant.

When he deals with prayer and therapy, Mr. Pierhal insists that he is drawing his conclusions from personal experience only. Obviously, we cannot quarrel with the data from his diary. We must say, however, that his overwhelming mental and sensible consolations in prayer, induced almost at will, are extraordinarily at variance with common experience. In the matter of therapy, the case instances are too trifling to be taken seriously. They damage, rather than serve, his cause. The comment of Graham Greene on this section—that he finds himself “more in sympathy with Objector than Author”—is a fair criticism of the whole book.

R. J. McINNIS, S.J.

YOU HAVE FILLED MY DAYS

By Sister Michael Marie. Bruce Humphries. 69p. \$2.75

IN NOAH'S ARK

By Rumer Godden. Viking. 62p. \$2.50

The forte of Sister Michael Marie is the short poem relating deeply felt experience. Only one of the present collection exceeds one page in length. There is about all of them a sense of intense concentration and compression, and they have the genuine form which flowers out of the experience itself and is an organic manifestation of that experience. In poem after poem she exhibits the intensity of feeling which crystallizes into such verse as “To Pain,” “If Hearts Were Flowers,” and the title poem, “You Have Filled My Days.” What her most representative verse is it would be hard to say, but the restraint and lovely delicacy of “St. Joseph Speaks” has a haunting beauty not easily forgotten—the pure, clear, limpid beauty of one of Leonardo’s drawings.

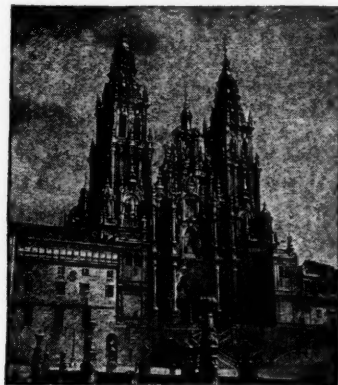
Rumer Godden must have had a magnificent time writing her fable of the appearance of Pegasus in Noah’s ark, but it is the sort of thing that will delight readers of any age. Children will be pleased by the procession of the animals into the ark and by their quaint humor; parents will delight in the satire which runs along the rails of the ark in a blue flash, like St. Elmo’s fire. Pegasus, representing the poetic imagination, effects some amusing disturbances on that astonishing voyage. The animals are deeply stirred to have the winged horse point out to them that the heavens themselves testify to their greatness: the lion learns that the con-

Spain

belongs on your

HOLY YEAR

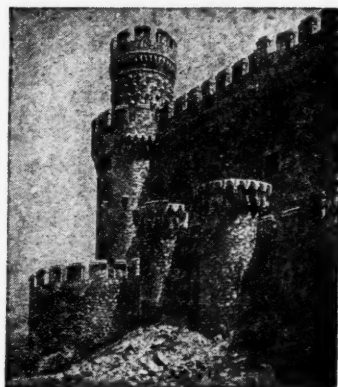
itinerary



CATHEDRALS AND SHRINES



MODERN CITIES



ANCIENT CASTLES

It belongs for its deeply moving and centuries-old Catholic tradition . . . for its splendid and unique variety of magnificent cathedrals. It belongs for its marvelous interweaving of Faith with fabulous treasures of art by masters like Goya, Velazquez, El Greco. It belongs for its famous monasteries and shrines, Montserrat, Guadalupe, Santiago de Compostela, El Pilar, Loyola . . . for the fervent and strikingly beautiful Catholic pageantry of its people.

Come to Spain and enjoy the flavor of its ancient and richly historic past together with every modern convenience and comfort. Its luxury hotels are on a par with the finest in the world. Transportation is good. Food is wholesome and plentiful. Dollar exchange is favorable. Recreational and resort facilities are widely-varied and world-renowned. And, in sunny Spain your welcome is warm wherever you go.

Ask your travel agent
for literature and full details
or consult

SPANISH TOURIST OFFICE

485 Madison Avenue, New York 22, N. Y.

stellation Leo is named after him; the crab is told that Cancer is his constellation, and so on. But nothing is stranger than the metamorphosis of Ham, "plain everyman," into a poet—the metamorphosis being wrought by Pegasus, of course. My favorite character is the Ape, who speaks in a wonderful Latin, uttering such weighty sentences as "Sublime feriam sidera vertice," and "Flauci nocci nihili pilification." Readers who enjoy the allusive manner of Christopher Morley will have a lot of fun spotting the quotes and misquotes scattered throughout the pages.

CHARLES DUFFY

THE OTHER CITY

By John J. Espey. Knopf. 211p. \$2.75

The Shanghai of young John Espey was not divided into three parts. Rather did it take on the aspect of three worlds—the Presbyterian mission where his father taught in the Boys' School, the Shanghai American School where John underwent an enviable educational process and, finally, the "other city" into which he emerged as something not indigenous, but certainly not alien. In these sketches of his boyhood in Shanghai, Mr. Espey charms the reader on many levels: sheer delight in his prose, fascination in an out-of-the-ordi-

nary view of an exotic place, and a wisdom, so gaily bedecked in laughter that it enters quietly with a kind of delayed action.

There may be some who enjoy a perverse satisfaction in dwelling on the psychic traumata wreaked upon them in their youth, but it is far healthier and far more entertaining for the reader when a man looks back on his salad days with shrewd detachment and tender humor—not to speak of that special worldly wisdom which seems to be the fairies' gift to those born in Shanghai.

It is difficult to single out any one of these diverting chapters for special mention. I like the episode of the annual Christmas story contest held by the *China Press*. John and his sister entered the contest every year, never winning a prize, always observing scrupulously the rule that the stories should be original, with no help from parents. Having concealed their stories from the parental eyes, they were shocked to discover that the winners, and indeed most of the contestants, had accepted liberal assistance from a literate father or mother. The Espeys had the consolation of knowing that they had saved their parents from sin and, as the author observes, "... the mission at South Gate on occasion showed that it could match the strength of the corrupt metropolis." MARY STACK MCNIFF

THE WORD

A certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bore Thee.

Young Jimmy is three-going-on-four. Some day he will be old enough to awake to himself with wonder, and to thank God for the gift of life—for what Chesterton called the birthday present of birth. And some day he will be young enough with eternal youth to pour forth his gratitude forever. I think it would be well, then, to set down for him something of the story of how he came to be.

I was shaving. Jimmy's brother-to-be, Joe, then six years old, was balancing himself on the edge of the bathtub. "Dad," said he, "how do babies get here?"

I finished a razor-stroke along an angular chin which since then has become rather more rounded. "God," I told him, "sends them."

"Doesn't the doctor have anything to do with it?"

"Sure. He helps."

"How about you and Mommy?" He

PSYCHIATRY and ASCETICISM

By FELIX D. DUFFEY, C.S.C.

Master of Novices

\$2.00

We are all familiar with the internal conflicts between duty and desire, between moral obligation and self-indulgence, between spiritual aspirations and mediocre satisfaction. The remote cause of these conflicts is original sin; their proximate remedy is co-operation with the grace of God, self-mastery by ascetical practices.

Man is not a helpless victim of subconscious desires. Determinism is the doctrinal basis of the dominant school of psychoanalysis. Catholic asceticism has spiritual therapy for spiritual ailments.

But some neuroses are helped by sound psychiatric treatment. Wisely conducted psychiatric clinics or consultants will sift out the cases suitable for their therapeutic techniques. Any reliable remedy must have its definite scope; and within those limits the remedy can be recommended. But when psychoanalysis falsely assumes that every mental tension is traceable to some hidden and remotely thwarted desire or uncontrollable psychic force, the consequences of the psychiatric treatment may be disastrous.

The foregoing problems, and allied ones, form the topics discussed in *Psychiatry and Asceticism*, which, while not condemning sober psychiatry, points out the soundness of the practices of Catholic asceticism, stressing three basic ascetical efforts essential to mental as well as to spiritual health.

At your bookstore or from the

B. HERDER BOOK COMPANY

15 & 17 SOUTH BROADWAY

ST. LOUIS 2, MISSOURI

sounded rather like a prosecuting attorney.

I carved at the area below my nose. "Well, yes; Mommy and I, too. You see, Joe. . . ."

I splashed water on my face and rubbed it with a towel. I sat down, facing him. "You see, Joe, God lets all of us help him with His work, if we're willing. When He wants to send a baby into the world to live here for a while and then live with Him forever, He asks the father and mother to do their part. And the doctor and the nurse do their parts; and so does the man who drives the taxi to the hospital, and the people who keep the hospital clean and warm, the friends who send gifts, and the policemen and firemen who guard the hospital and—oh, everybody. Everybody can help God, Joe; and God helps everybody who wants help."

Joe sat thinking for a minute, swaying precariously on his porcelain perch on the bathtub. Then he said, "Dad, I want a baby brother."

"I hope you get one some day."

His little chin squared. "Not some day. Now. Do I have to ask all those people—you and Mommy, and the doctor and the policemen and the nurse?"

"No," I told him. "Just ask God. He'll help all the rest of us. That's what you call God's grace."

"Dad," said Joe, "let's go to church."

"Later," I answered.

"Now, Dad!" he insisted.

I put on my shirt and we went.

Joe knelt in the dim light, whispering rapidly. Then he made the Sign of the Cross, stood up, and said in a low voice to me, "Done."

Walking homeward, I said cautiously, "Joe, don't be disappointed if you don't get a baby brother pretty soon."

He stared at me, amazed. "Dad! I asked God, didn't I?"

I took his hand, and we trudged on in silence. And that is the story of how our Jimmy came to be.

JOSEPH A. BREIG

THEATRE

ARMOR OF LIGHT. Many years ago, when I was farther from the Cross than I trust I am now, the Bible was first among my books for habitual reading because it includes every type of literature. The Acts of the Apostles, for instance, is a chronicle of the early Church that makes history as lively as a gossip column—until St. Paul appears in the narrative. Then things begin to happen, and the tempo is stepped up from lively to thrilling.

The Apostle to the Gentiles is the leading character in the Blackfriars' Lenten production, presented in their own theatre, and the action follows the saint's career from the stoning of Stephen to Paul's death in Rome. The Friars have assembled a large and capable cast, which has been appropriately costumed by Irene Griffin. Greg Kayne designed the sets. The skillful staging furnished by Dennis Gurney is probably his finest achievement as a director.

This may be the most important of Father Urban Nagle's major dramas, although there is room for debate. Obviously, his subject confronted the author with numerous problems and forced him to make many hazardous decisions. The Apostle looms so large in the civilization of the West and the scope of his activities was so vast and varied that reducing his stature to the dimensions of a conventional drama certainly cost Father Nagle a lot of toil and sweat, and probably also a few tears.

Besides, Paul was a complex character whose abilities included the skill of a master dialectician, the assurance of a salesman who believes in his product because he has bought it himself, and a special talent for getting things started and keeping them moving. Insisting that his associates contribute their last ounce of energy and, if necessary, their last drop of blood to the advancement of the faith, he was not reluctant to use the whip on himself when the occasion demanded.

In *Armor of Light*, the Saint's complex character has been reduced to dramatic simplicity by selecting episodes from his life, each of which is a brief drama. Still, the play is neither sketchy nor jerky. St. Paul is as alive and vivid as he was on the road to Damascus.

Other characters are expertly drawn—wise and fatherly Peter, warm and lovable Barnabas, pragmatic Mark, and Luke, who was part scientist and part poet. The author has managed to get all of them, along with several less well-known characters of Scripture, into the story whenever the introduction of such characters may be needed to amplify Paul's career.

While there is an abundance of good acting in the production, forbidding mention of individual competence, it would be unjust to ignore Stanley Phillips in the role of Paul. Mr. Phillips interprets his character with sympathy and understanding, and makes the most of the mellifluous prose of Father Nagle's dialog.

When better plays centering around biblical personalities are written, it's a good bet that Father Nagle will write them. THEOPHILUS LEWIS

BENZIGER BROTHERS, Inc.

Prayer Books



ADORATION. A book of Holy Hour devotions. By Rev. F. A. Reuter. A series of Readings, Prayers and Hymns, systematically arranged for a year's Holy Hours for public or private devotion. Imitation leather, red edges, \$4.75.

THE SACRED HEART BOOK. By Rev. F. X. Lasance. A devotional manual on the Sacred Heart together with the usual devotions. 638 pages, 5 1/4" x 3 1/4", red edges, \$5.00; gold edges, \$5.25.

LITTLE MANUAL OF ST. ANTHONY. By Rev. F. X. Lasance. Contains a short sketch of the Saint's life, novenas, the Thirteen Tuesdays, prayers and pious practices in imitation of his virtues. 190 pages, 4 1/4" x 3", cloth, \$1.25.

THE PSALMS. A Prayer Book. Latin and English edition of the New Psalms, with explanations and reflections and arranged for spiritual reading, meditation and prayer. 450 pages, printed in red and black, 7" x 4 1/4". Imitation leather, \$4.25.

BENZIGER BROTHERS, Inc.

26-28 Park Place, New York 7, N. Y.

Boston - Chicago - Cincinnati - San Francisco

Tea Lovers Treat



The pick
of India's famous
Darjeeling gardens.

If you cannot purchase this in your home town—write us—P.O. Box J. S., Chicago (90)

Sexton
Quality Foods

5-25

FILMS

CINDERELLA. Each new Walt Disney feature-length cartoon is likely to be an occasion for family rejoicing. *Cinderella* is no exception. Its retelling, with expansions and embellishments, of perhaps the most familiar of all fairy stories, has ingenious charm, a dazzling technical proficiency and a wide enough variety of imaginative flights to please some of the time everyone from four to eighty-four. Among other conceits, Disney has contrived an aggregation of engaging small animal friends for his heroine, a pair of step-sisters whose villainy is tempered by a comic gracelessness, a fairy godmother with a fluttery, absent-minded personality which injects a little ginger into a dangerously sugary incident and, toward the close, a miniature suspense melodrama which finds Cinderella locked in a dark tower and liberated by the herculean efforts of her four-footed admirers barely in time to try on the glass slipper. If the imagery seems occasionally forced, if the human characters lack the grace of the lesser creatures and if the songs are saccharine and more than a little reminiscent, it is still a generally captivating product of a unique talent that brings enjoyment to people of all ages. (RKO)

STAGEFRIGHT. On paper the script of Alfred Hitchcock's newest blend of suspense and comedy probably looked good. Certainly, after several less than successful experiments with other screen forms, he can hardly be blamed for returning to the milieu which served him so well in *The Thirty-Nine Steps* and *The Lady Vanishes*. The story concerns a young drama student (Jane Wyman) who finds herself involved in a much thicker plot than she had bargained for when she tries to clear from suspicion of murder an unstable actor (Richard Todd) with whom she is smitten. In the course of playing the self-appointed sleuth she masquerades as a cockney maid of a poisonous musical-comedy star (Marlene Dietrich) who is the victim's grieving widow, swoons in the arms of a Scotland Yard detective (Michael Wilding) in order to pump him for clues, becomes the victim of a petty blackmailer and eventually finds herself locked in a theatre basement with the killer. The picture's validity as a piece of detective fiction is hopelessly compromised at the outset by a flashback enactment of the murder as it is described by one of the characters. His

Symbol
of Service...

the **MACK-MILLER** imprint on Ecclesiastical Candles

Skilled craftsmanship and modern methods of manufacture insure fine quality candles. But the extra value implied by the Mack-Miller imprint is service . . . intelligent service from trained representatives able to solve ordinary candle problems as well as the extraordinary ones.

Write for our new folder

MACK-MILLER CANDLE CO., INC.

Syracuse 1, New York

New York
Chicago
Boston
New Orleans
Los Angeles



FASTEST SERVICE TO ROME

Only
18 hours 50 minutes
from New York

(Actual flying time, 16 hrs. 35 min.)

Vatican scene, with St. Peter's
in the background.



For information and reservations,
see your Travel Agent, or

via SABENA
BELGIAN AIRLINES

SABENA's beautiful
Holy Year folder, and Tour Booklet,
on request.

422 Madison Ave., N. Y. 17—PLaza 3-1800
208 S. La Salle St., Chicago 4—FRanklin 2-3670
323 Geary St., San Francisco 2—YUkon 2-6922

account later turns out to be a tissue of lies. This implicates the supposedly impartial camera as an accessory before the fact in leading the audience up the garden path. Even aside from this crucial distortion of viewpoint, the film makes a remarkably placid and disjointed thriller. Director Hitchcock seems to have been more interested in exploiting his London setting and developing minor characters and peripheral comic incidents than in keeping his plot boiling. As a result, the most entertaining moments are contributed by some very deft British character actors whose particular talents unfortunately also serve to make Miss Wyman's playing of a taxing role look pathetically amateurish indeed. (*Warner Brothers*)

CAPTAIN CHINA. Take a tramp steamer plying the China Sea. Add an embittered ex-captain (John Payne), unjustly stripped of his master's papers, a shifty-eyed mate (Jeffrey Lynn) who succeeded to his command, a drunken but good-hearted officer (Michael O'Shea) and a high-spirited girl (Gail Russell) on her way home to marry the wrong man. Throw in a few villainous and muscular seamen and season with an odd array of passengers procured from the dramatic equivalent of Joe Miller's joke book. Mix well by means of a few fist fights, a typhoon and a piece of heavy machinery that has broken loose in the hold. The end-product of this time-tested recipe is a fairly lively but artlessly and ineffectually banal adventure yarn for adults who like that kind of movie. (*Paramount*) **MOIRA WALSH**

PARADE

THE WEEK'S EVENTS ASSUMED, in a general way, the behavior forms characteristic of the mid-century era. . . . The odor of social pandemonium floated up from newspapers. . . . Emerging were twisted forms of conjugal affection. . . . In Chicago, a husband, while stabbing his wife, avoided her face because of his great love of her. . . . The wages of crime soared. . . . In Atlanta, a defendant was first given life imprisonment for murder, then twelve months extra for carrying a pistol. . . . The effects produced on the very young by psychologists were observed. . . . After a Washington mother read to her four-year-old son a psychologist's story about fire-engines and alarm-boxes, the lad cycled to the corner and turned in a fire alarm. Following her apologies

to the firemen, she declared the boy's future reading matter would deal with the three little pigs. . . . As more and more events dropped out of history's hopper, the patterns continued showing little or no deviation from the century's mood. . . . Masculine contempt for fashions broke out. . . . The captain of an Atlantic liner tossing in high seas ordered the women passengers to take off their high-heeled shoes, put on low heels. . . . The devil-may-care attitude of the rising generation was curbed. . . . In London, the Health Service ordered an eleven-year-old boy to stop using his glass eye as an emergency spare in games of marbles. . . . Attitudes toward certain professions were highlighted. . . . In New Jersey, an undertaker declined the proffered chairmanship of a hospital committee, explaining: "Visits by me to the hospitals might upset the patients."

The events of the week illustrated the foggy sense of values current today. . . . In Indiana, a dead bulldog, named Baby Dear, was given a wake for a full week. While human beings passed by for a last look, Baby Dear lay in a steel coffin, on a pink pillow, covered with a pink baby blanket. Prayer services concluded the wake. . . . Strenuous efforts to polish up contemporary table manners were made. . . . In Germany, two U. S. soldiers were court-martialed for refusing to pass the ketchup to a sergeant. . . . The unexpected hazards lurking in Federal service were exposed to public view. . . . In Syracuse, a Federal employe sued the U. S. Government for injuries sustained when he fell from a swivel chair in the Veterans Administration office. . . . The attitude of modern man toward housework was clarified. . . . In England, not long after London street-cleaners had won a five-day work week, they asked for a five-and-a-half day week, stating their wives had made them do household chores on Saturday mornings. . . . Confusion begot distress. . . . In Milwaukee, two city officials were puzzled when they began having headaches, spots before the eyes, dizziness. Then they discovered they had been wearing each other's glasses for two weeks.

Like the officials, the mid-century is wearing the wrong glasses—the glasses of irreligion. . . . For the century, these glasses distort all reality. . . . They make birth-control, divorce, godless education and other evils seem good. . . . Worse, they prevent it from seeing who Jesus Christ is. . . . And while it muddles on, wondering what causes its cosmic headache, the cause is right there on its nose. . . . All the century has to do is to take off those glasses.

JOHN A. TOOMEY

JOHN McCORMACK DOMESTIC and IMPORTED RECORDS

Catholic and Irish Records

Catalogue Mailed Free
on Request

Blarney Castle Products Co.
Box 102, Times Plaza Station
Brooklyn 17, N. Y.

TEGAWITHA

Catholic Camp for Girls

On the sunny top of the Pocosinos. 800 acres on private lake, 3 hours from New York and Philadelphia. Superbly equipped. Riding, golf, swimming, sailing, canoeing, aquaplaning, archery, hockey, tennis, dancing, dramatics. Junior Camp. Private chapel on grounds. 33rd year. Mrs. James P. Lynch, Mr. William Lynch, directors. Catalogue.

MRS. JAMES P. LYNCH

Camp Tegawitha "in the Poconos"
Tobyhanna, Penna.

CATHOLIC BOYS— CAMP BREBEUF Brandon, Vermont

- On beautiful Lake Dunmore.
- Established 13 years.
- Chapel on grounds—resident chaplain.
- All sports—Boys 6 to 16 years.
- Directed and Supervised by owner.
- Season—June 28 to August 23.
- Enrollment limited to 75 boys.

Write today for booklet showing
CAMP BREBEUF in pictures with
full description of all facilities.

Mr. J. Gordon Wright, director
6351 Overbrook Avenue
Philadelphia 31, Penna.

GRANWELL

A Catholic Camp for Boys 7-14

Under Leadership of Jesuit Fathers

Offers a well-rounded program of recreation and cultural activities. Ideally located in heart of Berkshires on scenic 400-acre estate. Featuring riding, swimming, golf. Private 9-hole course. Also baseball, tennis, crafts, fishing, trips. Altitude 1250 ft., 140 miles from N. Y. and Boston. Modern equipment. Nurse. Also winter school, grades 8 through 12.

For catalog write

Rev. JOSEPH R. N. MAXWELL, S.J.
Granwell School, Box 428
Lenox, Mass.

Camp Leo

Catholic Camp,
Boys 7-18, in
White Mts., N.H.
Separate Junior
Group. Private
lake. All water
sports, riding.

basketball, baseball, football, boxing, craftwork, daily movies, nature study, camping trips to Canada and mts., laundry, riding, necessary tutoring included in fee of \$275. Scholarships available. Annual pilgrimage to the Shrine of St. Anne at Quebec. Reg. nurse. Christian Brothers. No hay fever. Half-season enrollments accepted.

Box 1270-A—The Leo Foundation, New Haven, Conn.

Information

Subscribe now



1 year, only \$2.00
2 years, \$3.50
3 years, \$5.00

.....

write today to
403 West 59th Street
New York 19, N. Y.

A monthly magazine published
by the PAULIST FATHERS

**THIS SUMMER
DISCOVER SPAIN!**

INTERESTING STUDY—TRAVEL TOUR
sponsored by
The University of Madrid

60 days—\$975 covers all expenses
Departures: June 21st to July 5th
A wonderful opportunity to
combine study and pleasure



For complete
details

Call or
write

SPANISH STUDENT TOURS

500 Fifth Avenue, Room 940
New York 18, N. Y. PEnn. 6-1983

CLERGYMEN'S BLACK SUITS

100% ALL WOOL—\$44.95

Measurement chart on request
TEDDY LANDER

7 WEST 15th ST., NEW YORK 11, N. Y.
Opens 9 A. M. to 7 P. M. CHelsea 3-8858

OUT OF THE PAST

A glowing testament of Faith for Today
The immortal Henry B. Walthall in
THE CONFESSION

An old-time movie but so much more
Book this film for your parish.
Booking for New York area taken now.

JOHN GRIGGS, Sutton Cinema Society
139 Maple Street, Englewood, New Jersey

NOTICES

12c per word. Payment with order.

ALTAR LINENS. Carefully made. Poor Clares' Monastery, 720 Henry Clay Avenue, New Orleans, La. Attention: Altar Linen Dept.

MISSIONARY PRIEST struggling to build school; 35 Catholics in two counties of 85,000 population. PLEASE help us! Rev. Louis R. Williamson, Hartsville, South Carolina.

JESUIT HOME MISSION—My hope—a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

IRISH Books, Belleek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalog. Irish Industries Depot, Inc., 876 Lexington Ave., New York 21, N. Y.

CORRESPONDENCE

ACTU was there

EDITOR: The Association of Catholic Trade Unionists heartily endorses the general tenor of your editorial, "Civil rights mobilization" (AM. 1/28, p. 487), an endorsement to which the ACTU gave prior and practical effect when, as a participating member of the National Emergency Civil Rights Mobilization, it took its seat at that congress in Washington, D. C. Jan 15-17, 1950.

We do, however, take emphatic exception to your editorial remarks that "Outside of one or two Catholic interracial groups, Catholic representation in the Mobilization program was practically nil." The ACTU is not an interracial group, *per se*, nor does it have any exaggerated idea of its own importance, but it does feel that its contribution, however small, in the field of Catholic Action is something more than "practically nil." Its espousing of this particular congress is part of its constant, Catholic consciousness of the social doctrines of the Church.

"This decisive anti-Communist engagement in Washington," as you put it, was not won without some Catholic support "in the front line."

In justice to ACTU, I call the above facts to the attention of AMERICA's editors, with the request that you pass them along to your readers.

New York, N. Y. JOHN OXTON

The Negro's spiritual home

EDITOR: As a recent convert to the Catholic Church, I was delighted to read Father LaFarge's article concerning the Negro and the Church ("Bud inspects the hierarchy," AM. 2/18). In the large Protestant denominations, according to many of their own observers, the problem of segregation has become almost unsolvable, these organizations being largely composed of, and dominated by, the upper middle class—traditional defenders of the *status quo*. Conversely, the Catholic Church contains the solution to this problem, simply by its parish form of organization and by the weight of authority vested in its hierarchy.

The great spiritual hunger of the Negro can never be satisfied, ultimately, by anything less than the Catholic Church, and his ability to respond should meet its fulfillment in the unequivocal opening of the doors of the Church to receive him—an action that would also deal one deadly blow to communism. Toward this end, I can only wish that the final two paragraphs of Father LaFarge's article could be posted in every Church in the nation.

Pittsburgh, Pa.

BOYD HANNA

Segregation: pro and con

EDITOR: To use a phrase current in the best philosophical circles in my college days, I object *ex animo* to some of the basic implications in the article, "Does Christ want this barrier?" by Rev. Claude Heithaus, S.J., in your issue of February 11.

Just what *basic* human right is violated by segregation, if all concerned are the better able to work out their salvation (temporal and eternal) through that means?

The Jesuit Fathers segregated us as boys in boarding-school. For their own good they segregated the Paraná Indians in the justly renowned Reductions of Paraguay. Texas segregates various groups for their own good on the same principles.

Or is prudence no longer the virtue it was once considered to be?

HERBERT J. SCHEIBL

San Antonio, Tex.

EDITOR: Father Heithaus' article was a clear call to Christianity.

An accidental difference in color, beside the community of human nature, is as a straw beside the Empire State Building. Moreover, of nothing are we more solemnly assured than that Christ is in His members, that what we do to them we do to Him. Whenever we discriminate against, or patronize, a Negro, or deprive him of civil liberties or even of common courtesies, we are doing the same to Christ (Matt. 25:40,45).

If Catholic learning and tradition mean anything, we must love, reverence and recognize the Negro as a brother, and treat him as such.

Aurietville, N. Y. MARK A. FINAN

EDITOR: Congratulations on Father Heithaus's brave and lucid discussion ("Does Christ want this barrier," AM. 2/11/50) of racial prejudice in the Church, and especially in the priesthood.

May I add a plea for a removal of all discrimination and segregation in Catholic colleges? To evaluate Negroes fairly, we must get to know them as friends, classmates, roommates. Most Catholic colleges admit no Negro undergraduates, or only those whose qualifications are superlative.

Peoria, Ill. DANIEL CROWLEY

(The Catholic Educational Review for February, 1949 cites (p. 120) a study by Rev. Richard J. Roche, O.M.I., which showed that Negroes are "welcomed in all courses in 111 Catholic colleges and universities, excluded by 22, and accorded partial opportunities in seven schools."—Ed.)

nt in the
y college
ne of the
le, "Does
v. Claude
February

s violated
l are the
salvation
ugh that
as as boys
own good
ans in the
Paraguay.
for their
virtue it

SCHEIBL

le was a
or, beside
, is as a
Building.
e solemn-
His mem-
we do to
e against,
e him of
non cour-
to Christ

ion mean
ence and
her, and

FINAN

her Heit-
n ("Does
2/11/50)
, and es-

val of all
Catholic
airly, we
ds, class-
colleges
or only
perlative.
ROWLEY

view for
study by
, which
ed in all
and uni-
accorded
hools."